

Willm Symon



**A** godly wil  
and confession of the  
Christian faythe, made by  
Rychard Brasier, late  
Auditour to the kin  
ges maiesti in Ire  
land, whiche  
he dydde  
most  
constantly cleave vnto  
during the time that  
he lyued, worthy  
to be read of  
all Chris  
tians.

Willm Symon



Ric. watson





## To the Christian Reader.



Here hast thou (gentle reader) y<sup>e</sup> true  
copp of the last wil and testament  
of Richard Brasier, late Auditeur  
for the kpngs maiesty in Ireland,  
wherin is brie fly, but yet clearly  
declared the fapth in Christ, which the said Ri-  
chard did professe in hys life time, & constantly  
cleaue vnto in the tyme of hys departyng oute  
of this lyfe. Whych hys last wil and confessio  
of the Christian faith, the sayd Richard wpl-  
led to be openly declared in a Sermon made at  
his funeral in y<sup>e</sup> church of S. Patrike in Dunc-  
lyn, wher he lyeth buried, to the entent that the  
mouthes of such slanderers as do commonly  
imagine the recatation of fapthful Christians  
at the time of their departing out of this world,  
myght be stopped. And because y<sup>e</sup> report of this  
confession of fapth is not yet beleued of manye  
superstitious mē, y<sup>e</sup> would al Christē mē shuld  
in their last houre recant their assured hope of  
saluation through Christ only without any our  
deseruinges: it hath bene thought good to such  
as the said Richard put in trust to se his wil ful-  
filled, to cause this (the very true copp hereof)  
to be imprinted, y<sup>e</sup> al mē might se & iudge. Bes-  
ching the to read & remēber what Christē faith  
Richard Brasier stode vnto in the end, & what  
euerp true mēber of Christ must cōfesse & stand  
vnto. The merciful goodnes of y<sup>e</sup> lord preserve  
the to the ende, that y<sup>e</sup> maiest be salve. So be it.

# In the name of God. Amen



Richard Bla  
lper the Kynges  
maiesties Audi-  
tour, of his gra-  
ces Realme of  
Ireland, beyng  
of a hole and per-  
fect memorie, do  
make my testa-  
ment & last wyl,  
the fpyth day of

June, the .iii. yere of the raigne of our so-  
uerayne Lord kyng Edward the fyrte, by  
the grace of God king of England, Fraunce  
and Ireland, defendour of the fapth and of  
the church of England and also of Irelade  
in earth the supreme head, in maner & forme  
as hereafter followeth.

First and before al other thynges, I com-  
myt me vnto God the eternall Father, and  
to hys excedyng great mercy, trusting with-  
out any dout or mistrust, that by the merites  
of hys most deare and best beloued son, that  
most innocent and immaculate lambe, that  
pure and vndefyled lambe, whych taketh a-  
way the synnes of the world, our only savi-  
our, Redemer, Mediatour, & Justifyer, Je-  
sus Christe, for whose sake God the father  
is pacified, satisfied and sette at one wyth  
man, and by vertue of hys most better, but  
yet



## by Rycharde Brasier.

yet hys most precious deathe and passion,  
and hys glorious resurrection, I haue and  
shal haue free remission and forgiveness of  
my synnes, and that in the last daye I shal  
rise agayne both body and soule according  
as it is wyrtten in Job the .xix. chap. I be-  
leue that my redemer liueth, and that in the  
last daye I shal rise out of the earth, and in  
my flesh shal se my Saviour Iesus Christe.  
And I beleue that I shal se the almyghtye  
goodnes and maiesty of God, in the land of  
the lyving, and that I shal be a Citizen in  
the Celestiall and heauenlye Ierusalem, in  
the company of many thousandes of An-  
gels, in ioy inexpressible, and thys my hope  
is laid vp in the bosome of my hart by faith.  
Althoughe I confesse and knowlege that  
I haue bene and am a miserable and wret-  
ched synner, whych haue not kepte anye of  
the commaundementes of God, but haue  
respected hys wyl many wayes. An euyl tree  
am I that haue broughte forth the no good  
fruit, for by nature I am the child of wrath  
in all that maye be named, be it secreete or o-  
pen, dooe I knowlege my selfe gyltye, ha-  
uyng hereof repentaunce and am sorre for  
it, even from the very bottome of my harte,  
beseechynge the almyghty Lord God heaue-  
ly father, that it wyl please hym not to suf-  
fer me to stycke in the depth of my synnes,  
neither impute the vnto me, but graciously



## A godly wyl made

to deliuer me from thepyn throughe Iesus  
Christ hys sonne and our Lord. Also, foras-  
much as it hath pleased God of hys vnme-  
surable bounty and infinite great mercy, to  
calme vnto the knowledge of the veritye &  
truth of hys most holy word and gospel, euē  
out of the bothomlesse pytt of hell, wherinto  
I had cast my selfe by my own iniquity, and  
synce that tyme that I haue knowen that  
infallible truth and verity, I haue vtterlye  
refused and forsaken the moste detestable &  
abominable vyces of idolatry, as offeryng  
to idols and goyng of pilgrimages and hea-  
ring of pestiferous poppish masses, supersti-  
cion and ipocrisy, wpth all the tradicions &  
reuerend ceremonies inuented by byshops  
of Rome & theyr wycked adherentes, wher  
with both I and all the hole world besydes  
hath bene blynded and seduced, and yet for  
the moze part are, I praye God amende the  
same at hys good pleasure, and haue who-  
ly geuen ouer my selfe to the sayd truthe of  
Gods most holpe woorde, and haue mayn-  
tayned the same to the best of my power, al-  
though the same was but very smal, euen so  
do I now trust by the abundaunte grace of  
God, to end my lyfe in the same. And to the  
intent that after my departure oute of this  
lyfe, the wycked worldynges and papistes  
wherewith hath a world of wyckednes in theyr  
tonges, shal not detracte, backbite & slaunder

der

## by Rycharde Brasier.

der me, saying: that I haue forsaken those opinions, sayth, trust and belie. e, in the mercyes and promyses of God, throughe hys word, neyther touchyng my belefe nor my opinion of the two reuerend and holy misteries, sacramentes, sygnes, tokens or sealed obligacions and commemoracions, whych I haue mayntayned now in my lyfe accordyng to Gods word, that is to say of Baptyme and of the holy Supper of the worde, I wyl bypelyfely declare my oppynion in the same, hereafter followyng.

First as touchyng my sayth and belefe. I beleue in God the Father almyghty, maker of heauen & earth. And in Iesus Christe hys only sonne our Lord, whych he was conceived by the holy Ghost, and borne of the vyrgyn Mary. Suffered vnder Ponce Pilate, crucified, dead, and buried, descended into hel, and rose agayne the thyrde day fro the dead, ascended vnto heauen, and sitteth on the ryght hande of God the Father almyghty, and from thence shal come agayne to iudge the quicke and the deade. I beleue in the holy Ghost, and that ther is an holy vniuersal Catholyke church, whych is the congregacion and felowshyp of sayntes, remission and forgyuenes of syns. The resurrection of the flesh, and euerlastyng lyfe.

At the first I beleue in one God & father of our Lord Iesus Christ, the whych is the

A iii.

Lord



## A godly wyl made

Loꝛde of heauen and earthe, and Creatoure  
of all creatures, pea, he is father of vs all,  
whych hath elected vs to be hys childe the-  
row Iesu Chriſt, and therfore ſhall we hym  
alonly worſhipp, and beſide hym none other  
gods. Alſo we ſhall feare hym as an almygh-  
tye God, and as a merciful father we ſhall  
loue hym wpth all our hartes, wpth all our  
loule, wpth al our power, and wpth all our  
ſtrengthe and mynde, and vpon hym muſte  
ſtād al our hope, ſoꝛ he is the father of light,  
of whom al mankynd lyueth, and hath ever  
laſting ſaluacion, and al other perfect gifts  
pertaynyng epyther to the body oꝛ to þ ſoul,  
haue we from hym thꝛough Ieſus Chriſte,  
hys ſonne and our Loꝛd. Furthermore, I be-  
leue in Ieſus Chriſt the ſonne of the liuyng  
God, whych is the very brightnes of his fa-  
thers glory, and the very Image of his ſub-  
ſtaunce, pea, he is the only begotten ſone of  
the father, come forth out of the mouthe of  
the moſt hyeſt God, fyrſt boꝛn before al crea-  
tures. Thꝛough whom al thynges are crea-  
ted, and in whō we haue redempcion, name-  
ly remiſſion of ſynnes, thꝛough hys bloude,  
wpth the which he hath waſhed and clenſed  
vs al from ſynne, and hath alſo reconcyled  
vs agayne to hys moſte holpe and glorious  
father, that wer afore enemies to God. For  
after the tyme that God had made man af-  
ter hys owne image and ſimilitude, he ſette  
him



## by Rycharde Brasier.

hym into Paradyse, that he shoulde eate of  
al the frutes of the garden of pleasure, ex-  
ceptyng hym only the tree of knowledge of  
good and euyl, but man disobeyed the Lord  
hys God, and transgressed hys commaun-  
dement Through the whych disobedyence,  
and transgression of the godly commaunde-  
ment, death & curse came ouer al mākynde.  
And when ther was no helpe nor comforte  
for man, wherby he myght haue bene rede-  
med or del'puered out of sathans power, the  
had God the mercyful father ppy on man-  
kind, and promised them a sede, namely Je-  
su Christ hys only begotten son, the whych  
shoulde tread vpon the head of the Serpent,  
and ouer come the diuel, and restore them to  
lyfe agayne. And lykewyse as God is righ-  
tuous in all hys wayes and holpe in all hys  
workes, and true in al hys wordes, so hathe  
he kepte al hys promyses trulpe. And as the  
tyme of hys promyse was fulfilled, god let  
hys word descend into the wombe of the vir-  
gin Mary, and by the workyng of the holpe  
Gost became flesh, as Ihon in his fyrst chap-  
ter of hys Gospel wptnesseth sayinge: The  
word became flesh, and dwelt amongst vs,  
and we saw hys gloze, as the gloze of the  
onely begotten sonne of the father, full of  
grace and veritye. Also thys onely begotten  
son of God by the power of the holy Goste  
became man, & is become lyke vnto vs in all  
thynges,

## A godly wyl made

thynges, (synne only except) he hath suffered death for our sakes, and hath taken away Satans power, and restored lyfe in a gayne, yea, he is made vnto vs wisdom and ryghtuousnes, satisfaccion and redempcion. And lykewyse as he dyed for our syns, and went downe into hel, so is he risen agayne the thyrde day fro death through the power of hys father, for our ryghtuousnes, iustification and saluacion. And as he oftē tymes shewed hym selfe after hys resurreccion vnto hys disciples, so ascended he vnto heauen in the presence, and sitteth at the ryght hand of the almyghty Father, aboue al rule myght, and dominion, & aboue all that may be named, not only in this world, but also in the world to come, & hath subdued al thynges vnder hys fete, In summa he is a Lord aboue al Lords, and a King aboue al kings, yea, he is an almyghty God wpth hys father. And neuerthelesse he is also our onli aduocate and mediatour, our only hye priest, the sacrifice that he hath done once for all for our sins, abideth of valure for evermore.

Furthermore lykewyse as Christe oure Lord is ascended vp into heauen, and there sitteth vpon the ryght hand of God his father, euen so shal he come agayne fro heauen wpth the dominion of hys father, and with thousandes of Angells for to geue euerye man reward after hys workes, yea, euen to iudge



## by Rycharde Brasier.

iudge the quicke and the dead. I beleue also in the holy Ghost, God w<sup>th</sup> the father & the sonne, whych holy Ghost is a teacher of all Christen people, and he doth cloth & garnyssh them w<sup>th</sup> hys giftes, and geueth euerie one the measure of faith after his own holy wil, and keepeth them vnmoueable in one faith, for he is a ruler of the Christian congregaciō. He is also the anointmēt wherewith all the Christian are anoynted, and of that behalfe are called the anoynted of the Lorde. So is this holpe Ghost geuen vnto the Christiane as an earnest of theyr inheritance, to the redempcion, and theyr agayne be hys owne to the praise of his glory, to be brieve, it is vnpossible w<sup>th</sup>oute thys holpe holy Ghost to know God ryghtly, or w<sup>th</sup> all the houle harte to beleue vpon hym, or to call vpon him as a father, and therfore doth god poure thys hys holy spirit vpon hys childrē, wherby they may ryghtly knowe hym, and ryghtly beleue in hym, and as a ryghte father call vpon him. This is my beleefe to the father, the sonne: and the holy Ghost, whych thre persons I knowe to be God, whose seate is heauen, and the earth is a bench for hys feete, yea the whych is an euerlastyng an almyghty, a ryghtuous and a most merciful God, the whych alone wyl be worshipped and serued, for he alone can heale vs, whych he doth for hys names sake, and not  
for



## A godly wyse made

for our rightuousnes sake.

Yurthermore as I haue said, that al they that do beleue, are ioyned together & through the holy gost knit in vnitie, so is ther a Christian church the whiche is builded of liuing stones, whiche church is the house of God, and the house of God is the congregacion of God, and the congregacion of God, is the body of Christ, and seing that al right Christians are one bodye in the whiche they all through one spirit are baptised, so must ther be a communion of Sapntes, namely that all sapntes or true beleuers, are also ioyned together in vnitie as the members of one bodye. And in this communion of Sapntes is remission of syns, and that wythoute it, is no synne forgiven, nor any hope of saluacion, Yea, lyke as it is vnpossible that a member can lyue that is not in the bodye, so is it vnpossible that any nā may lyue in his soule and can be released out of death by remission of synne, the whiche is not a member of the body of Christ, for Christ hath reconcelled vs al vnto God his father in one bodye, and therfore must al they yande in variencie that are no members of this bodye, of the which Christ is the head, to the which he giueth saluacion. Ther shal be also a generall resurreccion of the dead, namely that all they that are dead shal rise agayne, some to euerlastyng lyfe, and some to euerlastyng damnacion

## by Rycharde Brasier.

nacion, and they that shal lue and remaine  
vpon the earth, but w<sup>th</sup> the commynge of oure  
Lord Iesu Christ, they shal be chaunged in  
the twinklynge of an eye at the tyme of the  
last trumpet. The trumpet saith Paule shal  
blow, and the dead shal r<sup>ise</sup> vncorruptible,  
and we shal be chaunged, for this corrup-  
tible body muste put on vncorruption, and  
this mortal body must put on immortality.  
At the last, is ther also an everlastynge lyfe,  
whiche al they shal receyue that beleue on  
Iesus Christ and stedfastly abyde in good  
workes, sekynge prayse, honour, and immor-  
tality in the lyfe to come. This is the summe  
of my sayth and belefe, through the whiche  
sayth al the ryghtuous lyue, and w<sup>th</sup>oute  
the which belefe, no man may please God.  
Therefore the everlastynge God be blessed  
that oute of his vnmeasurable mercede and  
grace hath given me this saythe throughe  
Iesus Christ our Lord.

Now foloweth my sayth and opinion of  
the sacramental token of baptisme.

Baptisme is a sacramentall token, the  
whiche is g<sup>u</sup>en vs of Christe, and is at the  
first an entrynge into the Christian congre-  
gacion, as Paule sayeth: we are baptised in  
one spirite, to be one body i. Col. ii.

Secondarely, Baptisme is a fountayne  
of regeneraciō, as Paul witnesseth. Tit. iii.  
sayng that Christ hath saued vs bi the fou-  
tayne



## A godly Wyl made

teine of the newe byrthe and renewing of the holy ghost, not that the water doth saue vs, for nothyng can saue vs but only God. Esa. llii. but seynge that our Lord Iesu Christ, hath spoken, that he that beleueth & is baptysed shall be saued. Marc. xvi. And goddes word is verity and truth. Ihon. xvii. And his promyses may not faple, psal. cxlvii. Therefore must baptyme nedes bynge saluation, vnto them that in beleue are baptysed, not for the workes sake, but for gods word and promyses. Deu. viii.

Thirddly baptyme is a couenant of a good conscience to God, first of Petre. iii. namely that he that in beleue is baptysed byndeth hym self, or maketh a couenaunt with god, that from thenceforth he will liue after his wil. And on this couenauntes behalfe, whiche muste be done oute of a cleane fapthfull heart, hath the baptyme power, and not for the water sake, wherewith the filthynesse of the flesh is washed away, but withoute it be that the hearts of them that are baptised be cleansed. Actes. xv. Throughe goddes word. Ihon. xv. The water can not cleanse them, wherwyth it is also proued that baptysme wythoute fapthe mape in no wyse bee allowed. Forthe helpe baptysme signyfeth an offerynge of the fleshe, and a resurreccion into a newe lyfe, as we haue to the Romaynes. vi. Knowe ye not fapthe Saynte Paule, that all we whiche are baptised in  
the



## by Rychard Brasier.

the name of Iesu Christ, are baptysed to die  
wyth hym, therfore are we buried wyth him  
by baptysme for to dye, that lykewyse as  
Christ was raised vp fro death to lyfe, by þ  
glory of the father, euē so we shuld walke in  
a newe lyfe. Thys is nowē shortly expressed  
what baptysme is and what it signifeth.  
But for as much as all the former scriptures  
are spoken of them onely that be of yeres of  
discreccion before they receiue the faythe of  
Christ, it is not altering of the institucion &  
word of Christ, to baptise the innocents & in  
fātes. For as in circumcisiō of the old law, þ  
faith of þ parents sufficed to make the child  
one of the chosen people of God, not wyth  
standing, that the circumcision of the flesh,  
is not circumcision, as paul writeth to the  
Ro. ii. but the circumcision of the hert, euen  
so the baptysme of our infants not withstan  
dinge that the washyng of the bode in wa  
ter is not baptysme, but the washyng of  
the soule in the bloude of Christe by faythe,  
yet shall the faythe of the parentes be accep  
ted of God. And theyr chyl dren made mem  
bers of the church of Christ thereby. And al  
so I beleue that god dothe moue the heartes  
of the infantesthat be hys wyth the holpe  
ghost, If any require witnessess of the scrip  
ture, for thys assercyon that chyl drene or  
infantes be made members of the church of  
Christe by the faythe of theyr parentes,  
Lette hym reade and consyder well the  
Gozpe

## A godly Wyl made

story of Sampson and Samuel, w<sup>th</sup> other  
lyke stories of the old testamēt, wherein may  
easily be perceyued how God dyd then ac-  
cept the chylzen for the parents fayth. Let  
hym consyder also the stories of the Gos-  
pel, wherein appeareth how Christ wold not  
haue the chylzen kept from hym, whē they  
parentes brought thē to hym that he might  
lay hys hand vpon them, and how certayne  
chylzen were cured and healed of diseases  
euen for the fayth that was found in they  
parentes. And last of al, it is euident both in  
the Actes of the Apostles, and in the Epp-  
les of certayne of them, that when certayne  
men receiued the Gospell, both they & they  
whole household were baptysed. Where it is  
not to be thought that the infantes were re-  
jected because they could not vnderstand the  
Apostles preachyng. For S. Paule writing  
to the Corinthians, sayd: i. Corin. vii As cō-  
cernyng the chylzen begotten betwene an  
Heathen man, and a faithfull woman, or be-  
twene a Heathenish woman, and a faithfull  
man, the chylzen are cleane, by reason that  
one of his parentes is faithfull. And what o-  
ther thing shuld he meane thereby, but that  
God accepteth those chylzen for members  
of his church, whō the faithfull parentes do  
willingly bring to the fountain of regene-  
ration thert to receiue the signe of the euerla-  
sting couenant betwene God and vs. Thys  
is w<sup>th</sup>



## by Rychard Brasier.

is with the shorrest my faythe and opinion  
of baptysme.

Nowe foloweth lykewyse my fayth and  
opinion of the supper of the Lord,

The supper of the Lorde is a memorypall  
token of the sufferinge and deathe of Iesu  
Christ & is instituted of Christ for this cause  
that the faythfull congregacon of Iesu  
Christ shulde come to gether, for to shew the  
deathe of Iesu Christe and hys benefytes,  
lauddyng and thankynge hym, magnify-  
inge hys holpe name, and then also eate of  
thys breade, and dryncke of thys wyne, to a  
remembraunce that Christ hath geuen hys  
body and shed his blood for vs. Math. xxvi.  
And because that it is a comen vse, that a to-  
ken of remembraunce, hath the name of the  
thinge that is remembred by it. Therefore  
hath Christ called the breade his bodye and  
the wyne hys blood: not that hys substance  
is in the breade and wyne, but that we shuld  
remember him therby. Likewise as the Ea-  
ster lambe was called the passynge by, and  
yet was it not in it self the very passynge by,  
seinge now that the Easter lambe hath the  
name of the thyng that the Israelytes re-  
membred by it, and wherby they might euer  
lastynge keepe in remembraunce the bene-  
fites of God, right conuenient is it þ Christ  
hath called the bread his bodye and the wine  
his bloude, because that we shuld remember

B.i.

there

## A godly wyl made

therby his death and passion, yea the only sacrifice of his body which he hath suffered to be broke and his blood to be shed for vs. Neuertheles how be it that þ materiall body of Christ is not in the breade, nor his bloude in the wine, yet neuertheles is the supper of þ Lord a partaking (but spiritually) of the body and bloude of Christe as Paule saith. Is not the cuppe of thankesgeuing wherewith we geue thanks a partakynge of the bloude of Christ? And the bread þ we breake is it not the partaking of the body of Christ? These wordes of Paule do witnes clearly that the faithful eate the body of Christ spiritually vnder the breade and wine. Yea like wise as a Wyf receiueth her husband with a ringe, even so receiue the faithful Christ to be theyr owne and euerlastinge saluacion, but that some men wil haue that the bodely presence shoulde be in the breade, is a greete misse vnderstandinge of the godlye woorde, yea it is an Antichristes doctryne, whych is contrary both to our faith & to al hole scripture, for I beleue and holy scripture beareth witnes, that Christ after his resurreccion is ascended vp into heauen, and sitteth vpon the right hand of his almighty father Rom. viii. And by deth there as concerninge his bodely presence, but spiritually he hath promysed to abide with vs to the end of the worlde in his woorde. Math. xxviii. And seinge that  
nowe



## by Rycharde Brasier.

nowe Christe as concerning hys bodely presence abideth at the righthand of God hys father. Heb. x. so may not the body of Christ be in the breade. And againe it is againste all truth, þ Christ at one time hath bene in many or diuerse places, as touchinge his body. Furthermoze we do daily se þ dreadefull idolatry is sprung out of the carnal vnderstandinge of these wordes of Christ. This is my body, & yet daily springeth: to the great & abominable slander of the honoz of god, so þ mē worship a piece of bread for their god, & hold that to be their maker. And þ papists locke him in gold and siluer, not remēbryng what Paule & Stephen witnes sayng: The most highest wil not dwell in temples made with mans hands. Act. vii. and. xvii: O blind mē that are so be witched of þ whore that ye can not nor wil not beleue þ manifest truth. O blindness and great presumptuousnes of the papistes, that wil take vpon thē to teach Iesu Christe oute of heauen into a piece of bread, which is consumable, as we clearly se by experience, & that it shulde be worshipped for God, which is euerlasting and vchangeable. Now what remedy for I can not help it, therfore must I do as the Lord Iesu Christ spake vnto his Apostels of þ Phariseis sayng: Let thē go for they are blind, & leaders of the blinde, when one blind leadeth an other so fall they both into the ditch. Mat. xv. but

B. ii. the

## A godly wyl made

the lord must be thanked, that out of his vnmeasurable grace hath opened our eyes, that we can se and know, wherfoze we shal take the bread and the wine in the supper, namely for a memozial and token of the suffering and death of Iesu Christ, yea for the body & bloud of Christe, but that for the hye names sake, & not of the material thinges behalfe, as is aboue rehearsed of the Easter Lambe.

Furthermoze the supper of the Lord is also a ioining together of the Christen congregaciō in loue. And also the congregaciō that wil hold this supper, must be wel appointed & ioined together in brotherly loue, yea they must stād in one spirit & soul. **ph. i.** Hauing a burning loue, for **Paule** saith: we many are one bread, & one body, in as much as we are partakers of one bread, likewise as **members** of one body are not in strife one against another but in a charitable vnitie seruīg one another. **1. Cor. xii.** So may there no strife nor debate be found in the cōgregaciō of god. **1. Cor. i.** So that any man shuld only care & take thought for him self, & not care nor loke vpon his brothers lacke, but the one must helpe & care for the other in al thinges necessary wher he can or may. **Gal. vi.** And no mā must seke **h**, that is his, but euery one the other welth. **ph. ii.** And likewise as of the grains of corn, cannot be baken bread, but through fyre, euē so cannot the cōgregacion be a right spiritual lofe wherof



## by Rychard Brasier.

wherof Paul speaketh but through burning  
loue and charity, & so ought the christian cō-  
gregacion to be one lofe. i. Co. x. for likewise  
as many graines are sown to þ intent that  
bread shuld be baked of it, so soweth þ great  
father of household his precious wheate into  
the aker or ground of this world, to the entēt  
that they al shuld become one lofe, & breake  
the supper of the lord rightly after þ words  
of Paul: We many are al one bread & one bo-  
dye in as muche as we are partakers of one  
bread i. Co. x. And wher so euer the congre-  
gacion is not so apointed, and the bread bro-  
ken in this maner, there is the breade eaten,  
and the wine dronken to their dampnacion  
from the which god the merciful father wyl  
defend & kepe al diligēt louers of the euerla-  
stinge truth through his vnerpressable good-  
nes & mercy. Thus haue I breifly expressed  
and set forth mi faith and beleue, in god the  
father, and god the son, & god the holy ghost  
iii. distinct persons & one in the godhead & co-  
equall in substance, & also my faith & beleue  
agreing with the true word of god, of the sa-  
craments or rather significaciōs of baptism  
and the holy supper of our Lorde.

Furthermore as touching the burying of  
my bodi, which is nothing but a peice of vile  
flesh, dōg, earth, dust & yes, it auaieth me not  
wher it be buried, for as much as I knowe, &  
do faithfullly beleue þ according to þ saying  
of

## A godly wyl made

of saint paul. i. Text iiii. when the Lord him-  
self shal come down fro heauē, with a shoute  
and voyce of the archaūgel with the trumpe  
of god. And those that slepe in Iesus Christ,  
shal arise first before those which remain the  
vpon the earth, & shalbe caught vp also with  
them in the cloudes, to mete the Lord in the  
ayr, & so shal we euer be with the Lord, wher  
fore I am cōforted and satisfied with these  
wordes. And therfore I remit & referre the bu-  
rying of my body, vnto þ discretion of Jane  
my wife who is a christian woman, and whō  
I only make my executrix.

And as touching the distribucion of my te-  
peral goodes, which are but smal, although  
they are moze a thousand times then I was  
worthy of, for that I receiued the same at þ  
hands of god, honour praise & thanks be to  
him for it, and hath cōmaūded me, as a faith-  
ful & wise steward, to bestow the same accor-  
ding to his wil. I haue partly in my life time  
(albeit I might haue done much moze) dis-  
tributed the same: And that, that is remain-  
ing at this present, aswel moueable as vn-  
moueable, I geue them aswell heare in Ire-  
land as England hōly vnto Jane my wyfe.  
And also I geue vnto her my leace of the per-  
sonage Tymolynge begge, my leace of my  
house that I nowe dwel in, my leace of the  
personage of Wyckelowe, my Custodia of  
much Cabzagh and popletteston of þ which  
I



**by Rycharde Brasier.**




I trust the lord deputy of Ireland that shal  
be next and the counsel of y<sup>e</sup> same wil graunte  
vnto her, a further leace for .xxi. yeares. Also  
I geue & bequeath vnto her al such debtes, &  
other sommes of monye as are due vnto me,  
as well at the kynges maiesties handes oz at  
anye other personnes. Also I geue vnto her  
suche sommes of mony oz lande as shal please  
the kynges maiestie to giue me for my recom-  
pence of my scrupce doone heare to paye my  
debtes withal. In witnesse of al the premi-  
ses I the sayed Rycharde Brasier haue  
subscribed thys my last & wyl the daye  
and yeare aboue wyrtten. Thys  
my Testamente is of George  
my seruautes hande and  
myne.

Per me. Rycharde Brasier.

**Imprinted at London by  
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gate beneth S. Martins.**








**A most necessary & frutesfull**  
**Dialogue, betwene y<sup>e</sup> seditious Libertin**  
**oz rebel Anabaptist, & the true obedient**  
**ch<sup>r</sup>istiā, wherin, as in a mirroure oz glasse**  
**ye shal se y<sup>e</sup> excellencie and worchynesse**  
**of a ch<sup>r</sup>istiā magistrate: & again what**  
**obedience is due vnto publique ru**  
**lers of al thē y<sup>e</sup> professe Ch<sup>r</sup>ist**  
**yea, though y<sup>e</sup> rulers, in ex**  
**terne & outward thin**  
**ges, to their utter**  
**dampnacy:**  
**on, do otherwyse then well:**  
**translated out of Latyn**  
**into Englishe, by**  
**Jhō Veron Se**  
**nonoys.**

**Romaines. xiii. chapter:**  
**Whosoever resisteth y<sup>e</sup> power, resisteth**  
**y<sup>e</sup> ordinaunce of God, but they y<sup>e</sup> resyst**  
**shal receiue to them selues dampnation**



## **The contentes of thys boke.**

- i** That a christian, contrarye to the pernicious opynion of thanabaptistes or seditious Libertins, may lawfully execute the office of a **M**agistrate.
- ii** That y<sup>e</sup> offyce of a **M**agistrate, is not onely profitable, but also most necessary to a Christian commune weale.
- iii** That we are all bounde to obeye magistrates and rulers, in externe & outward thinges, but if they commaund any thing against god, and his worde better it is to obey god then men: Yet not to resist violently.
- iiii** Whether it be lawfull to resist y<sup>e</sup> magistrate, where we do wyte againste them that do rebell against magistrates and rulers.



**T**o y right worshipfull Syr  
 Thon Bates, knight, Thon Veron wil  
 sheth peace, grace, & health, both of soule  
 and body, with increase of diuine know-  
 ledge and vnderstandynge, from god  
 the father, throughe oure Worde  
 and Sauour Iesus Chryste.



Allynge to remembraunce  
 right worshipfull Syr, y  
 great inconueniences &  
 harmes, that lately dyd  
 chaunce to this most illu-  
 stre & flourishing Realme  
 by the disobedient rebellyon, of certayne  
 vngodly and wycked persons, which ca-  
 sting god and his word behind theyr bac-  
 kes, did seke nought els, but an vtter con-  
 fusion of all thynges: I can not but la-  
 ment and mourn, that yet so great blind-  
 nes & ignorance doth, for lacke of trew  
 preachers and ministers of goddes word  
 (without the which beyng purely & syn-  
 cerely preached, no trewe obedience, nor  
 duety can be learned, whatsoeuer the e-  
 nemies of the truth do babell and prate)  
 reygne among the commons and inha-  
 biters of this countrey, that they beinge  
 wrypped in all kyndes of errour, do not

When pro-  
 phecie, y is co-  
 say, true mini-  
 string of gods  
 des word shal  
 cease, the shal  
 the people be  
 scattered saith  
 the scripture.

Al. y.      knowe

## THE PROLOGUE.

Three thinges  
ſ rebelles do  
incurre by  
their rebellion

knowe, nor yet vnderſtande, that to ryle  
for any maner of cauſe, againſt the ſtra-  
giſtrates, rulers & high powers, is moſte  
dampnable too theyꝝ ſoules, moſt payꝝ-  
louſe to theyꝝ naturall countreye, and to  
theyꝝ bodyes (for whole ſake, they, lyke  
brute beaſtes, ſtyꝝe vp all this hurly bur-  
ly) moſt hurtful and dangerous. Whi-  
che three thynges, I wyll here proue by  
the word of god, and examples of ſcrip-  
tures, puttyng before theyꝝ eyes, howe  
ſore god doth abhorre and deteſt al rebel-  
lious inſurrections and tumultes: to the  
intent, ſ they being taughte and inſtruc-  
ted oute of goddes worde, maye leaue of  
and ceaſſe from theyꝝ raiſhe and vngod-  
ly enterpryſes.

Rom. xiii. cha

Rebelles doo  
purchase vnto  
theyꝝ ſelues  
euerlaſtinge  
dampnacyon.

Fiꝝſt and formeſt let them loke vpon  
the. xiii. Chapter to ſ Romaines. Where  
Paule ſpeaketh after this maner: Who-  
ſoꝛer reſiſteth the power, reſiſteth ſ or-  
dynaunce of god: but they that reſiſt, ſhal  
receiue to them ſelues euerlaſting damp-  
nation. Here in theſe few wordes of the  
blessed apoſtle and choſen veſſell of god  
we do learne, that we ought in no wyſe  
to reſiſt the high power. And who? Be-  
cauſe he is the ordynaunce of god. Who  
can



## THE PARADOXE.

can, I pray you, Obayneles Libertines  
 resyst the ordynance of god, and escape  
 unpunished? Noo man truelye. For the  
 holy ghoste sayth, that they that resyste,  
 shall receyue to them selues dampnacyō  
 Thys were ynough to proue that to rise  
 agaynst the hygh powers, is most damp  
 nable to the soules, excepte some were e-  
 monge theym, moſte craftye and subtil  
 whych by and by, wyll make an obiection,  
 ryon, and saye. Is the power of tyrannouse  
 and ungodlye Prynces of God? Noo man  
 (saye they) wyll ryle agaynst a godlye  
 Prynce, whych without doubt is of god.  
 But we do ryle agaynst most wicked &  
 ungodly rulers, whiche dailye do so sore  
 oppresse vs, that we can suffer noo longer,  
 excepte we and our chylde wyll go hereafter  
 a beggyng. To whom we doo answere  
 with Saynt Paule There is noo power  
 but of God. All the powers that bee,  
 are ordeyned of God. Syth then that  
 there is no power but of God, it foloweth  
 by good consequence that the tyrannycal  
 power is of god. and that whosoever  
 doth resist it, doth resist the ordynance  
 of god. therby purchasing vnto him  
 selfe euerlasting dampnacyon.

**Obiection.**

**Answer of  
 solution.**

**The tyranny.  
 call power is  
 of god, as per**

**2. iij.**

**But**

tylence, haile  
unseasonable  
wethers, & o-  
ther lyke pla-  
gues.

Esa. iij. chap

Markye this  
oh rebelles, &  
acknowledge  
y<sup>e</sup> wicked ru-  
lers, are a rod  
sent of god, to  
punish youre  
synnes.  
The lord doth  
make the wic-  
ked to reygne  
for y<sup>e</sup> synnes of  
the peopie.

## THE PROLOGE.

But I will tell the howe the tyrannicall  
power is of god, euen as pestilence, haile  
unseasonable weathers, and other lyke  
plagues, which are by the righteous iud-  
gement of god, sente vpon vs, for our sin-  
nes. Whiche thinge we maye well se of  
Pharao in Hieremy, and of Sennache-  
rib, kyng of the Assyrians. in Esaie y<sup>e</sup> pro-  
phete, yea, the lord saith him selfe: I will  
geue chylde like men to be your Princes  
and gouernours, scoornefull or womanly  
or effeminate persons shall beare rule o-  
uer you. He shal also be pilled and polled  
and one shall euer be doing violence and  
wronge to an other. The boye shall pre-  
sume against the elder, and the vyle per-  
son agaynst the honorable. And whye?  
Because that both your wordes & your  
counsailes are againste the lord, to pro-  
voke the presence of his maiestye, vnto o-  
anger. By these wordes of the holy pro-  
phete, it is easy to vnderstande, that oure  
synnes are the chief causes why y<sup>e</sup> Lord  
god aboue, doth sende vngodly and wyc-  
ked rulers. But thys, we will not se nor  
heare, our eyen are so fixed vpon the faul-  
tes of the high powers, and gouernours  
that we do utterlye forget our owne, we  
can



## THE PROLOGUE.

can espie a mote in theyr eye, but y<sup>e</sup> beam **Mat. vii. cha**  
that is in oure owne, that wyll we not se **It is the pro**  
**We** blame them for couetousnes, & wee pertye of fo-  
our selues, are an hundreth tymes more lyshnesse too  
couetouse in our heartes, then they are, forget hys  
we blame them for theyr pryde, and no owne, and to  
man is so proud, so high mynded, so stubbe other men-  
burne & haute of corage, as we are oure nes synnes.  
selues, we blame them for theyr gay ap-  
parell, and costly fare, and we our selues  
if we were as able as they, woulde go a  
thousand tymes more gay, & fare a thou-  
sand tymes more costly then they doo. **I**  
do appele to your own consciences, whe-  
ther it be not so as **I** say. Truly though  
ye dissemble neuer so muche, and clooke **Psalme. vii.**  
that poison that lieth hidden in your her-  
tes, neuer so craftely, yet almighty God  
which is the searcher of the heartes, and  
of the loynes, knoweth what be alle ye  
nouryshe and beare aboute with you in  
your heartes. Which thyng shall be ma-  
nifest and open, whē the lord shal reuyle **How we mai**  
the secretes of euery mans hearte. **Wyll** deliuer our sel-  
ye then be rydde from the myserye that **ues from mis**  
ye are wrapped in: **Will** ye be deliuered **ry and calam**  
from extortion, tyrannie and oppreslyō? **tye.**  
**Remoue** and put awaye the causes. **Let**

## THE PARADOXE.

vs put away these enoyme synnes, that we are drowned in, I meane, unfaythfulnes, murmuryng agaynste **God**, ingratitude and vnthankefulnesse. Let vs banyshe from emonge vs, vncleaneslynes, fornicacyon, adulterye, drunkennes, backbytyng, periurye, vntreue dealing, unlawfull othes, and blasphemous swearynges. Thys done, let vs boldelye flye vntoo the **Lorde**, and wyth earnest prayers, procedynge from a trewe and an unfayned faythe, call vpon hym for ayde and succoure, and wythout doubte he wyll heare vs. For the truthe it selfe dyd saye: Call vpon me in the day of thy trouble, and I wyll bothe heare and delyuer the, that thou mayest glozifye my name. Marke thys well, he dothe notte saye: In thy trouble, that is to say, when thou art afflycted and oppressed, runne into the fyelde, and there mitter, & make unlawfull assemblies agaynste the magistrates, but he sayth. Call vpon mee, ad- dyng a most comfortable promyse, that he wyll bothe heare and delyuer thee.

Seeke then the meanes that the **Lorde** hath appoynted the, and folowe not thy carnall and fleshelye affectyons, for  
they

**Psalme. l.**



## THE PARADOXE.

they are blynde, and wyll byynge thein: Carnal  
too all kyndes of calamitye and myse- ly affe-  
rye, whereas yf thou doest obeye gods are blynda.  
des worde, and suffer pacyentelye the  
wronge. if any were done unto y, by the  
hyghe powers and rulers, thou mayest  
be sure that he wyll deliuer the at length  
though it be not so soone, as thou wol-  
dest haue it. For it is wyttten. The poo: Psalme .ix.  
shall not be for gotten alwayes, the pacy-  
ente abydyng of the meke, shall not pe-  
ryshe for euer. Oh, that thys doctryne  
were prynced in all mennes heartes, the  
shoulde we haue lesse tumulte and sedy- Tumult & ses-  
tyon, whych truly doch ryse of nothing dition dothe  
elles: but of playne ignoraunce of gods come of plain  
worde, and heauenlye truche. Were not ignoraunce of  
the chyldren of Israel, the chosen and e- gods worde.  
lected people of God, a longe season in  
Egypt, beyng by the space of foure score  
yeres and more, so sore afflycted and op-  
pressed by that cruell tyraunte Pharao, Exo. i. ii. cha.  
that belydes all other myseryes, where-  
wyth they were there ouerwhelmed,  
they were fayne to se all theyr men chyl-  
dren as soone as they were borne, too be  
kylled afore theym, or elles before theyr  
eyen, to be drowned in y<sup>e</sup> riuer of Nilus:

And

And

## THE PROLOGUE.

Exo. iiii. cha.

Praiers are  
armure & wea-  
pons of y<sup>e</sup> chri-  
stians in afflic-  
tion.

Psalme. ix.

And yet we doo not reade, nor heare,  
though they were six hundred thousand  
men, besides women and chyldren, that  
there was euer anye muttering, any in-  
surrectiō or unlawfull assemblies among  
them: but dyd abyde styll patientlye the  
helpynge hande of the Lorde, whiche at  
lengthe, when they did call earnestly vp  
on hym, dyd deliuer them so mightely, y<sup>e</sup>  
without any sword drawing they were  
reuenged of their enemyes, whiche op-  
pressed them. Let vs doo the same, let vs  
abyde patientlye the helpynge hande of y<sup>e</sup>  
Lorde, let vs put away vice, and embrace  
vertue, callyng night and day vpon oure  
heauenly father. (For praiers are the ar-  
mour and weapons of y<sup>e</sup> christians, whē  
they are in affliction and trouble) & wee  
maye be sure that he wyll not forget vs,  
the holy Prophete David, saying: God  
forgetteth not the complaynt of y<sup>e</sup> poore  
But yf we go about, by unlawfull mea-  
nes and wayes, to deliuer our selues, be-  
sydes that we shall runne (as the late ex-  
perience taughte vs) intoo farther thral-  
dome and bondage, we shall without all  
doubt, purchase vnto oure selues, euerla-  
sting dampnation. For why? We doo  
relye



## THE PROLOGUE.

resyst the ordynaunce of god. which to do is most dampnable, as the holy Apostle doth testifie.

Rebelles goo

Rowe let vs se intoo what parell and aboute too ieopardye, these brayneles and ungodly bring their naturall countrey. Do not they, as to utter desolaty on. our tumulte, go about to bring it to vtter desolaty on? Christ our sayoure, the everlastyng wisdom of the father, and eternall truth, sayth: Every kyngdome deuided agaynst it selfe, shall be brought to naught. And euery Citie deuided agaynst it selfe, shall not stande. Wherby it may be gathered, that they that seke to make anye diuision within a Realme or countrey, do intend nothing els (though they fallly pretende an other thyng) but to bringe the same Realme or countrey to naught. It is vnpossyble that y<sup>e</sup> wordes of our sayour, whych is the truthe it selfe, shuld be false. Whych to be most true and infallible, daily experience doth suffycently teache vs. For, what thing mes & comun I pray, did bring the floureshyng comweales bidde nume weale of the Assyrians to naught? fall to decaye Diuision. What thing did make y<sup>e</sup> Medes, by dyuysyon

## THE PARADOXE.

bes, Persians, and almoste all Asia, soo weake, that they could not withstande a handfull that came out of Macedonia: Division. What thinge did subuert and turne upside downe, that goodlye and well ordered common weale, of the Macedonians, whych in vertue and manlynes dyd farre exceede all other men: Division. What thinge did bringe the Athenienses, which were rulers of all Grecia and lordes of the seas, to so greate chaldome, seruitude and bondage, that they could neuer get them selues into libertie agayne: Division. What hath broughte the Romaynes, whyche by theyr prowessse, had conquered all the wholl world into soo base a state, that the lest kyngdome of Europa, is able too compare w<sup>th</sup> them, whyche afore made all the wholl world to tremble and quake at y<sup>e</sup> dynt of their sword: Division. To be short, what thinge did in tymes paste, encourage the Danes and Normans, too inuade thys countrey, almost to the vtter vndoynge and confusyon of thys noble and flozys- shing Realme: Division. That I should in the meane season let passe, and speake nothyng of the common weale of the

Jues



## THE PARABLE.

Jewes and Israelites, whiche after that they were ones deuyded agaynst themselves, were neuer able to resyst theyre enemyes. In so muche, that at length, they were brought into perpetuall captiuitie and chaldome. Read the holy Bible, reade Iosephus, Herodotus, Iustinus, Titus Liuius, Sabellicus, and for the histories of Englaunde, Polydorus, Virgilius. Ye may see nowe that by stirring up of diuision, ye did bringe your owne naturall countrey, into as great a paryll as myghte be. For onlesse God had beene a stronge Bulwarke, vnto this moste victorious Realme of Englaunde, and a moste fauourable father, protectoure, and defendoure vnto our Virgyn kynge, (for whose sake onelye though all thinges, yea and your owne liues had bene taken from you, ye ought to haue suffered, and too haue refrayned from suche deuylishe enterprises) it had beene vnpossyble but the forenne nationes hadde come vpon us. Prayse and laude bee giuen vnto the for euer, O mercifull father, that thou dyddeste of thy mere mercye, wythout anye deseruynges or demerites of ours, preserve  
ours

God was the  
defender of  
this realme in  
the tyme of  
insurrection.

## THE PROLOGUE.

Why I was  
loth at first  
that these tu-  
mult & insur-  
rectyon ma-  
kers, shuld be  
called rebels  
and traitours

our illustre and noble kyng, with all hys  
dominions and Realms, in this most pa-  
rillous tyme of insurrectyon and tumult  
which these children of Belial, dyd so on  
godly styre up. For what wyll ye haue  
vs to call you? Good felowes? Maynte-  
ners and defenders of y<sup>e</sup> common weal?  
By lykelyhode ye woulde be soo called  
Ray, nay, I was full loth at the fyrst (I  
hane many to bear me record of y<sup>e</sup> same)  
that ye shoulde be called rebelles or tray-  
tours, because I thoughte those names  
to be to heynouse for you. Agayn, I had  
a good hope that ye would be wonne, &  
reclained by some fayre and gentle mea-  
nes. (For who would haue thoughte so  
muche stubburnesse in you?) Farther-  
more, I was afrayd that your rageouse  
madnes shoulde rather be set on fyre by  
suche wordes, then asswaged. It was, I  
say, sore agaynst my wyll, that so horry-  
ble and odyouse names, shoulde be giuen  
vnto you at the fyrst: but syth now that  
ye dyd persyst, and some of you doo yet  
furyously persyst in geuyng the occasy-  
ons of such most deuilysh interpryse, be-  
ing perswaded by noo maner of reason:  
What may we ryghtly call you, but re-  
belles



## THE PROLOGUE.

belles and traytours, and most extreame  
enemies of the commune weale? For,  
all that ye go about, is to vndo this no-  
ble and flouysshing Realme, and moſte  
vnnaturally to betray your owne natu-  
rall countrey, vnto forenne nations and  
Princes. I ſay vnto you, that all your  
mortall enemies y<sup>e</sup> compaſſe you round  
about (ſet them all together, Frenchme  
Scottes, Danes, Turkes) coulde not haue  
founde or ymagined a more ready waye  
to deſtroy Englande, then ye Englyſhe  
men dyd. For as a Realme be it neuer  
ſo ſmall, is inuincible, yf the ſubiectes of  
it, beyng knitted in loue, do holde toge-  
ther: ſo, if they be once deuided agaynſte  
them ſelues, it is vnpoſſible, but that the  
ſame lande & countrey, muſt be brought  
to utter deſolation. Whych thyng Scitu-  
rus, a kynge of the Scitians, did moſte  
liuely ſet forth, by a goodlye example &  
Apophthegme, which I woulde it were  
bothe wytten and paynted vpon euerye  
wall, that men myghte learne thereby  
how ſtrong a thing concord and vnyte  
is. This kynge, as the hſtories do teſtify y<sup>e</sup> thys kynge  
had. lxxi. ſonnes, whom a litle afore hys  
deathe, he dyd call altogether, biddinge ſonnes, for  
them

Scitirus king  
of y<sup>e</sup> Scitians.

Maruail not  
had ſo many

## THE PARABLE.

was lawfull  
vnto them, to  
get childre vpon  
many wo-  
men.

By con corde  
small thynges  
do growe, but  
by dis corde  
great thynges  
are broughte  
to naughte.

them, to byng euery one of them an a-  
rowe. Whych thing beyng done, he com-  
maunded that all the arrowes shoulde be  
fast bounde together, and so deliuered y<sup>e</sup>  
bondell of arrowes, beyng thus fast bound  
to euery one of his sonnes, bydding the  
to breake the arrowes, as they were fast  
bounde together in one bondell. Which  
thyng, because it was vnpossyble, they  
refused to doo. Then the kyng commaun-  
ded the arrowes to be unbounde, and did  
geue to euery one of them an arrowe too  
breake, whiche they did lightly. Then  
the kyng exhorting his sonnes to vnitye  
and concord, did saye to them after thys  
maner: If ye agre wythin youre selues,  
and holde together, ye shal be inuincible  
no man shal be able too ouercome you,  
but if ye disagre and fal out among yout  
selues, ye shal be both weake and easye  
to be ouercomen. Shall not this heathen  
& ethni ke kinge, rise in the day of iudge-  
ment, & condempne you, y<sup>e</sup>so vngodly do  
breake y<sup>e</sup> vnitye, peace and con corde of  
your owne naturall countrey? Oh how  
many of y<sup>e</sup> heathen, which neither knew  
god, nor his word, did offer them selues  
manfully to die for the welfare & prefer-  
uation



## THE PROLOGUE.

natyon of their owne naturall contrey,  
& these unreasonable beastes (to call them  
christians, I am ashamed) do go aboute  
and study all that they can to destroye it,  
to betraye it, and moste trayterouslye to  
bryng it to naught. Oh what may I say  
now vnto you?

Repente for goddes sake, and come to  
your ryght mynd againe, for yf ye go on  
thus by vnlawfull meanes to shake of &  
put away the plague and scourge, that god  
hath sente to you, for your detestable sin-  
nes, besides eueralasting dampnation, and  
utter undoing of your owne naturall con-  
trei, ye shal incurre a most shamefull death  
of your bodies. Reade all þe histories both  
p̄phane and holy, that euer were writtē  
since the begynnyng of the world, and ye  
shal your selves fynd, that alwaies rebels  
haue had a shamefull ende. And no mer-  
ueile, for they do resiste the ordinaunce of  
god. I myghte here repete and reherce þe  
hystory of Corah, Dathan and Abiram  
which with their wiues and children and  
xiii. M. and. dcc. that held with them, did  
horribly peryshe for theyr rebellyon, I  
myght allege how Ephraim made insur-  
rection against Jephtha, whom god had

B. i.

rayled

Rebels do  
alwaies come  
to a shamefull  
ende, & death  
of their bodies.

*Num. xvi. cha*

*Judi. xii. chap*

## THE PARADOXE.

ii. Reg. .xviii.  
chapiter.

ii. Reg. .xx.  
cha

ii. Reg. .xxiii.  
chapiter.

Obiection.

Solution.

raised to be iudge ouer Israel, of y<sup>e</sup> which  
Ephraïtes .xlii. M. were miserably slain?  
What nede I to bringe here the horrible  
tragedie of Absalon, and of Siba, y<sup>e</sup> sonne  
of Bocheri. Take ye your selues vpon  
the bookes of the kinges, and of Paralip.  
pomenon, or Chronycles, and ye shall  
there fynde, that the one beinge hanged  
vp by the lockes of hys heares in an oke,  
was thrust thorough with .iii. spares, in  
whome .xx. M. of the people were slaine  
and loste, and y<sup>e</sup> the other beyng pursued  
by Joab, and besyged wythin Abel and  
Bethinaaka, was by the counsell of a  
wise woman beheaded & his heade thro-  
wen ouer the wal to Joab. Dyd y<sup>e</sup> people  
therfore, that rebelled in hym, escape unpunished? No, no, The lord god hater of  
all rebellion & tumult, did afterwarde so  
soe plague Israel in pestilence, y<sup>e</sup> in three  
daies, ther dyed .lxx. M. But y<sup>e</sup> wilt say:  
This was because that Dauid had num-  
bred y<sup>e</sup> peopie of Israell and Iuda, & had  
not obserued y<sup>e</sup> laue. Yet the scripture an-  
swere for me, which saith. And again the  
lord was wroth against Israel, & moued  
Dauid against the. Al ecclesiastical writers  
do agre, y<sup>e</sup> this was for the synne of rebe-  
lion y<sup>e</sup> is to saye, because y<sup>e</sup> they in Siba,  
rebelled



## THE PARABLE.

rebelled against David þ̄ annoynted of þ̄  
lord. Wh̄ þ̄ the same noble historiography  
Josephus, were translated in to Eng-  
lyshe, for your sakes. There, there, should  
ye reade & se, how many. M. of þ̄ Jewes  
were disconfited, ouer throwen and slayn  
at sundry tymes, because þ̄ they rebelled  
against þ̄ Romaines. But what nede we  
straunge and forenne examples: we may  
learne at home, how they speede euer, that  
resist the ordinaunce of god takynge most  
vngodly vpon them selues, þ̄ thinge whiche  
the belongeth only to the lord & to his a-  
noynted. Sith then þ̄ god doth punish so  
greuously al rebels, here in this world, w̄  
fyer from heauen, w̄ pestilence & sword &  
in þ̄ other world. w̄ euerlasting tormentes  
of hell: any childe may se and understand  
how sore god doth detest and abhorre all  
rebellyon. Therfore if ye tender the helth  
of your own soules, if ye tender þ̄ weal of  
your own natural countrey, yf ye tender  
your bodies, & liues leaue of betimes, cease  
from such deuillish enterpryses, & in thys  
your trouble & afflictio, which doubtlesse  
doth happē vnto you eyther for your sin-  
nes or else for a trial of your faich & pacie-  
ence) call vpon the Worde with a contrite  
heart, and he wyll ( be ye sure therof

W. ii.

for

We maye  
lerne at home  
how rebels do  
speede.

## THE PARABLE.

Our godlye  
younge kyng  
whiche maye  
we be compa-  
red wyth that  
godlye kyng  
Josias, shall  
shortlye deli-  
ver his people  
from extor-  
tion and oppressiō.

All tumultes  
and insurrecti-  
ons, are layde

For he hath so promysed) eyther molyfy  
the hearts of those tirantes, that oppresse  
you, that they shall be very fathers unto  
you, or else he wil shortly root the out of  
y<sup>e</sup> earth, & put into y<sup>e</sup> hertes of y<sup>e</sup> powers,  
to shortē their armes, & to rule his electe  
people wyth iustyce & equitye, Beare a  
while thinke not longe, we haue a moste  
godly Prince toward, which win a short  
space, shal comfort vs, as concerning our  
sorrowfull trouble and affliction, he shall  
wede out of hys Realme and dominions  
with the siverde of equitie, al those bloud  
suckers, that now, as greedy hoxleches do  
sucke y<sup>e</sup> bloud of his people, & louing sub-  
iectes, in the meane season, quiet, and pa-  
tyfyre your selues, & let euery man accor-  
dyng to his vocation, laboure to lyue tru-  
ly in this world, to the mayntenaunce of  
the common weale. Geue no more occa-  
sion, for y<sup>e</sup> tender loue of god, which so lo-  
ued vs, y<sup>e</sup> he gaue his only begottē sonne  
for vs, geue no more occasion I saye, by  
your vnquiet behauiour to these worlde-  
lynge, to blaspheme the gospel & word  
of god. Do ye not both heare and se, that  
al the insurrections tumultes and sedity-  
ons, y<sup>e</sup> haue now chaunced in our tymes  
are



## THE PARABLE.

are by them adscribed and layd to þe word upon gobbes  
of god (which by some of them is called word, and the  
new lernyng) & the ministers therof: **De** ministers ther  
rely it hadde bene better for you, to haue of,  
bene cast w<sup>th</sup> milstones aboute your necke  
into þe depe of þe sea, & there to haue bene  
drowned, then by your sedyuous tumult  
tes, to haue ministred such an occasion of  
offence: for sayth the truth it selfe: **Wo**, þe  
is to saye, everlasting dampnation han- **Nat. xviii. ch**  
geth ouer þe manne, by whom the offence  
doth come. This one thyng (if we were  
true christians) shuld be enough to fray  
vs from all vproyes and insurrections.

**Obiection.**  
But we thinke I heare yet some among  
you which do grudge and saye. **Who** in  
this world, were he neuer so pacient, could  
refrayne hym selfe, for besydes the many  
folde wronges, that we suffer dayly and  
houerly by the, they do so bitterly reuile  
vs, at eueri second word, most despietully  
calling vs peysautes, and vilaines. þe no  
man can holde hys handes from theym.  
**Whom** I am compelled to answer after **Solution.**  
thys maner. Are ye Christians, or not (I  
knowe þe yf any man shuld say onto you  
þe ye are no christians, ye wold be angrye  
w<sup>th</sup> hym) If ye are christians that is to say

## THE PROLOGUE.

Math. x, cha.

These. ii. wor-  
des Paylant  
and Villayne  
are trewly &  
acco:dinge to  
the right syg-  
nificacyon of  
the me: poun-  
ded.

the disciples of Christ, do ye not thinke y  
it is enough, and sufficient for you, to be  
as your maister? But they byd call your  
maister and sauoure, Belzebub, whiche  
is a thousand times worse, then Paylant  
or Villayne, whiche wordes if they were  
well vnderstanded, are nothyng at all re-  
prochfull. Here in thys matter, plaine ig-  
norauce doth blynd you. For paylaunt  
beynge deriued of this laten worde, Pa-  
ganus, dothe properly betoken in Eng-  
lysh, a man of the countrey, or that dwel-  
lethe in villages or vplande. And y other  
word, Villayne doth also come of this lat-  
in, vocable, Villanus, and signifyeth none  
other thinge, in our mother and vulgaire  
tongue, but a fermer, or fearne holder, or  
else y dwelleth in villages. To good peo-  
ple these be y reuilyng & oprobrious wor-  
des for the which ye do styre vp al these  
enorme, and greuous tragedies. But go  
to what & if they were, the most reproch-  
full wordes that euer could be spoken w  
mouthe: or thought wth heart (howe be  
it to tell the verye truthe, I woulde that  
these frenche tearmes hadde bene lefte to  
the french men, and that he that brought  
them fyrst ouer in to Englande, thereby



## THE PROLOGUE.

to offende his weake brethren, had bene better aduysed ) oughte yee not to haue bozne them pacyently for his sake whyche for your saluation, and helth of your soules, dyd besydes all kyndes of ygnominie, opprobriousnes and reproche, suffer the most cruell and thamefullest death that euer in this world coulde be ymagined or thought. Trulye ye wold be lothe to suffer death for his sake, lythe that ye can not abyde wordes. Where is now that perfectyon, that some of you do neuer cease to boaste and crake of emonge the simple and ignorant people.

Anabaptistes and Libertins doo alwayes boste & crake of their perfectyon.

Hear, must I somewhat digresse from my purpose, and declare what kynde of people they be that make this busynesse and styre up contention in this Realme and common weale. There be a sorte of men whych now at this present houre that the euangily call doctryne, is purelye and syncerely preached, do seeken nothinge else in the scriptures and gospel, but a carnall and fleshly libertie, goyng aboute with their craftye and subtyll reasons and textes of the scriptures, halfe alleged, to perswade the ignorant people y they are not bounde to obey temporall

A digression

The Anabaptistes do seke & hunte after a carnall liberty in the gospel.

## THE PROLOGE.

rulers & maiestrates. These men syttyng  
 vpon there ale benches, whersoever they  
 dare utter they: poyson conueniently, do  
 inculcate and beat into mens heads, that  
 no christian can lawfully exequite y<sup>e</sup> office  
 of a maiestrate. Which offyce of a maiel:  
 trate, say they, is neyther profytable, nor  
 yet necessary to a christia<sup>n</sup> common weale  
 Wherfore, away with these tirantes, kyl  
 them, rote them out of the earth, y<sup>e</sup> contra  
 ry to Christes word & doctrine, do most  
 presumptuously take vpon them, to be ru  
 lers, or rather tyrantes ouer the people of  
 Christ, to whom he dyd, so derely, with y<sup>e</sup>  
 shedyng of hys most precious blond, pur  
 chase a perpetuall fredome and lyberty.

The errone:  
 ous opynyon  
 of the anabap  
 tistes, concer  
 nyng the ma:  
 gistrates.

The anabap:  
 tistes wyll al  
 wayes come  
 too those pla  
 ces, where the  
 gospel is prea  
 ched.

Mat. iiii. cha.  
 The anabap:  
 tistes & Liber:  
 tins, do go a  
 boute to per:

Thys is done commonly in those places  
 where y<sup>e</sup> pure sede of y<sup>e</sup> gospell, hath bene  
 dylygently sowen. For there the deuyl  
 whyles men are a slepe, is mooste busye to  
 sowe in his cockle & darnel. Which wold  
 god, it were diligently wedded out by the  
 maiestrates and rulers, y<sup>e</sup> these most pesty  
 ferous Anabaptistes & Libertins, mighte  
 ones both feele and know, y<sup>e</sup> they do not  
 beare the sword, delyuered vnto them of  
 god, in wayne. In other places where  
 they do yet for y<sup>e</sup> most parte, lyc in darke  
 nesse



## THE PROLOGUE.

nesse of ignorance and shadow of death  
 y<sup>e</sup> popes darlynges are y<sup>e</sup> styrrers up of al  
 myschief. For they, by there hypocrysy  
 blandiloquence and flattery, are so farre  
 sinke in to mens stommaches, that they  
 can easely perswade them, y<sup>e</sup> both y<sup>e</sup> kyng  
 and al his honorable counsell, are vngod-  
 ly, yea & starke heretikes. Haue they not  
 (wyl y<sup>e</sup> shauelinges say to the poore sym-  
 ple folkes of their countrey) taken away  
 & broken our godly ymages? Haue they  
 not abolyshed our holy dayes, put doune  
 our ceremonyes, and disanulled the holy  
 & blessed Masse? Voke howe unreuerent  
 ly they do vse y<sup>e</sup> blessed sacrament of the  
 Altar. Doo they not also goo aboute to  
 plucke doune all our holy Altars. Who  
 hauing a christian harte could abide such  
 impiety, & vngodlynelle? Come on ther-  
 fore neighbours, better it were for vs, to  
 dye a thousande deathes, then to se thys  
 blasphemy. Let vs fight for y<sup>e</sup> holy church  
 & rytes thereof. We may be sure that we  
 shall lyghtly overcome these ranke hery-  
 tykes. And if we chaunce to haue y<sup>e</sup> ouer-  
 throwe our selues (whiche thinge is not  
 lykely, syth that we fyghte in gods qua-  
 cell) & dye in the fyeld, who wolde doubt

swade men, y<sup>e</sup>  
 the magystra-  
 tes maye not  
 kyl wyth the  
 swearde.

What they  
 be y<sup>e</sup> styrrer up  
 comunoty on,  
 where y<sup>e</sup> Gos-  
 pell is not pre-  
 ched.

The oratyon  
 of y<sup>e</sup> papystes  
 too the simple  
 & ignorant,  
 to stirre them  
 up to tumulte  
 & commotion

## THE PROLOGE.

**O**f false doctrine.

**Math. x.** cha:  
Pet this texte  
as all other is  
falsely aleged  
of them.

**I**f the people  
had true pal:  
tours they  
wold embrace  
gladly gods  
worde.

**W**ho they be  
that prycke  
the people  
forwarde to  
tumulte and  
insurrection.

but that we shall go straighte way vp to  
heauen: For Christ (whose blessed body  
and bloud, made by the holly handes of  
the pnestie, these false heretikes do treade  
under foot) hath said, y<sup>e</sup> whosoener loseth  
his life, for hys sake and the churche, shal  
fynde it agayne in the resurrection of the  
deade. With suche mistes and iuggelyn-  
ges of wordes, these cleane fyngered ge-  
tlemen, do utterlye subuerthe the mindes  
of the simple and ignorant people, whi-  
che elles, if they had trew pastours, and  
good minysters, woulde wyth all meke-  
nes and due obedyence, receyue the hea-  
uenlye doctryne, mynystred so fatherlye  
vntoo them, by the kynge, and hys ho-  
nourable counsaile. They woulde notte  
mutter, nor open their lippes against the  
kynges moste godlye procedinges, butte  
would gladly wyth the other subiects of  
this realme, embrace the wholsome doc-  
trine of their saluation, and acknowlege  
that they haue bene hether to ledde in er-  
roure and blyndnes, by these false Anty-  
christes and Pseudoprophetes, whome  
they nowe accepte and embrace, as gods  
des. Too be shorte, these twoo sortes of  
men, I mean the libertins and papistes  
are



## THE PROLOGUE.

are they, that do pricke y<sup>e</sup> people forwardes (why the elles of theym selues, are ready inoughe to suche thynges, and especially now, that they are so on euerye side, pilled and polled) too tumultes and insurrections, too the vtter confusyon of them selues, and vndoing of this honourable countrey, and Realme.

Therefore, O ye magistrates and rulers whom god hath appointed ouer his chosen and elected people, with the swearde of equitie, to defende the widdowes and fatherles, to maintain y<sup>e</sup> good and righteous, and to punish the euil and wicked doers: it is your parte and duetye to seke oute suche rimeagates, and withoute any fauoure or mercye, to punish them that all other may take example by them. Put away in this case all folish pitie: for as the comen prouerbe is, folish pitye leseth y<sup>e</sup> countrey, & besides y<sup>e</sup>, better it is y<sup>e</sup> ii. or. iii. be thus extremely punished, the thousands, should through their wycked counsailes & entisements, most miserably and to the great losse of the countrey, perish. Picke out these rauenynge wolues, and for goddes sake, fauour the people as muche as may be, haue that noble

captaine

By greadye  
mannions.

An exhortatio  
to the maiest-  
rates against  
the libertins &  
Papistes.

All foolyshe  
pitye is to be  
ut awaye.

## THE PROLOGUE.

ii. Regii. xviij.  
Chapter.

An apte simili-  
tude.

capteyn Joab alwaies before your eyes  
wherch as sone as that trayterous rebell  
Abialon, was by y<sup>e</sup> righteous iudgemente  
of god, most shamefully slayne, dyd by &  
by blowe to the retrayte, and commaun-  
ded to spare the people. Do the same and  
ye shal hyghly please god. Call ye y<sup>e</sup> poore  
vnto you, and heare their complayntes  
paciently, o ye gods (for, so the scripture  
dothe call you, because that ye are in the  
seede and rounne of god) here ye the com-  
playnte of the poore (I saie) and redresse  
those thynges that are amysse. Know of  
them y<sup>e</sup> causes, why they are now contra-  
rye to their old wont and custom, so bent  
to insurrectyon and tumult. If a physici-  
on wold go about to heale any disease or  
syckenesse, and not serche out the causes  
therof, wolde not all men, and y<sup>e</sup> by good  
ryght, call him an unkunning phisicion.  
The whole body of the common weale  
is sore sicke, it canne in no wise be healed  
except the cause of this disease and sycke-  
nesse, be bothe searched out diligentlye,  
and taken awaye. Suffer no longer, the  
louynge subiectes of thys moste victo-  
ryous countrey, whych by our moste so-  
uereygne Worde the kyng, are commyt-  
ted



## THE PROLOGUE.

ted vnto your charge, custodie and protection (Verelye it is you whych be heare in the earthe lieutenantes and vicayrs of god, that shoulde reuenge the wronges and iniuries of the people) too be eaten and swallowed up, by these greedy Cormorantes, which neuer beyng contente till they haue the deuill brought to them in a sacke, ioyne house, to house, lande to lande (but woo be to them, saith the prophet) although they should dwell alone vpon the earthe. One of them hath a thousande mens liuinges in hys hands and yet can he scantelye suffer his poore neighbour to dwell in a poore cotage besides hym. All that he hath is to little as longe as he seeth any poore man, to haue any thinge by him. What should I saye. A whole there is not enough to satisfie his couetouse and unsatiabie minde. And why, I praye, is all this: forsooth that he his wyfe, and his children, maye go gaye and fare dayntely. If he can haue that, it maketh no matter, how many thousands do go a begginge or stoue for hunger by him. Ah worldinges, worldinges, the hande of god is stretched furth to plague. Haue ye forgotten what the holy prophet

The magistrates are Gods bycares in p<sup>r</sup> earthe.

Esai. Chap

## THE PARABLE.

**Hiere.vii.cha** prophet saythe: Because ye are from the lowest vnto the hiest, geuen to couetousnesse and fylthy lucre: I wyll gyue your wyues, vnto other, and your fyldest vnto straungers, to possesse. Hath the lord god geuen you riches, to confound the pooze therewith, to oppresse them, and to treade them vnder fete, and not rather to helpe and succour them: We are not the lordes but the stewardes and dyspensatours of riches. He thē that ye be faithfull in your stewardshyp, or elles youre stewardshyp shall be taken from you, and gyuen vnto an other. The lord god hath giuen you, and dothe daylye gyue you warninges ynowe, but ye are soo blynded with worldelye couetousnesse and prosperitie that ye wyll not see, ye are soo putte vpyth pryde and hautenesse of mynde, y ye thynke that no maner of thing in this world, can, or is able to bring you doune. Marke and note therfore, what the scripture of God, dothe saye: They: ryches shall profyte them: nothyng in the daye of wrathe, and he y trusteth in hys worldlye substannce, shall haue a fall. Neyther they: golde nor syluer shall, be able too belyue them, in the daye of the wrathe of

why the  
 worldelinges  
 will not take  
 y warnynges  
 y God giueth  
 them daylye.  
 Pro.xi.chap.  
 Soph.i.chap.



## THE PROLOGUE.

the worde. Doe the not the example of  
the ryche glutton, make you afrayde?  
Doo not bys cruell paynes and tormen  
tes in hell, make youre heartes to quake  
and tremble for feare of lyke punishmen  
tes? And yet he was dampned for synne  
of unmercifulnesse onely. For we canne  
not fynde nor reade, that euer he came  
by bys goodes uniuertly, or that he gatte  
by his ryches by hooke or crooke, as the  
mooste parte of you doo. Therefore loke  
for a thousande times more greuous pu  
nyshmentes, then he had. For not one  
lye, ye dydde not feede Christe, when he  
was an hungred, gyue hym drinke whē  
he was a thyrste, clothe hym, when he  
was naked. &c. but also, ye did spoile him  
ye dyd pille and polle hym, ye did robbe  
him, and most tyrannously oppresse him  
But I know that ye will saye wyth the  
ungodly: when dyd we any suche thyng  
vnto Christe? Verelye I saye vnto you,  
that in so muche, ye dyd it too the poore  
needy members of Christe, ye dyd it too  
hym, and therefore ye shall heare that  
dreadfull sentence at length: Depart ye  
from mee, O ye cursed creatures, into  
euerlastyng fyre, whyche is prepared

for

Luk. xvi. chap

The rich glut  
ton was dam  
ned, for unmer  
cifulnes.

Mat. xxv. cha

Obiection

Solution

## THE PROLOGE.

**A** godly pray  
er.

for the deuill and his aungels. **O** mercye  
full and heauenlye father, graunte I be  
seche the, that all men puttyng away fro  
their heartes, worldly couetousenes, and  
pryde of mynde, wherewith they are hol  
den blynde, may haue grace, to see howe  
they came into this world, and so to ouer  
come the ryches, wherewith y<sup>e</sup> doest indue the  
too thy glozye, and saluatyon of theyr  
soules.

**G**od hath orde  
ained magis  
trates to re  
uenge y<sup>e</sup> wrong  
es of y<sup>e</sup> poore

**N**ow therefore, **O** chrystyan magistra  
tes, be ye stronge in the lord, take righ  
teousnes for your shield, & weapon your  
selles with vpright and vncorrupted iud  
gemente, and hauing the fear of the lord  
for your guyde, reuenge manfullye the  
wronges and iniuries of the poore ( for  
therfore hath the lord god ordeined you )  
Let them both feale and knowe, that ye  
beare a fatherly affection towards the,  
and that ye will not let them to suffer any  
such vilany at these worldlinges handes.  
See an order (for this is your duetie) y<sup>e</sup> the  
riche maye be contente wyth the poore,  
and that the poore maye be suffered too  
lyue by the riche. Seeke out the causes of  
this narre, that is nowe betwene the no  
bilytie and the comunens, cutte of, wyth  
the



## THE PROLOGE.

swerde of equitie al occasion of strife and debate, that the gentilmen and commons of thys Realme, being knytted in loue and gayne, maye be as afore tymes a stronge bulwarke and wall vnto this most victorious countrey of Englande. We can no better deserue of the common weale then so. And yf in the meane season ye fynd any of those wicked Anabaptistes & Libertines, or anye of those obstynate papistes that go about to subuert, seduce, intorcate, and poyson the myndes of the people, perswadyng them, that they may lawfully rise against theyr maiestrates, spare theym not, roote oute those pernyciouse wedes from amonge the people. Better it is that fewe doo peryshe, then that all the whole countrey shoulde through theyr wycked perswasion, be brought to naught. These be they that are the troublers of the common peace. Therefore be ware of the, O christia brethren, for they come vnto you in shepes clothing, but inwardly they are rauening wolfes. Trust them not, suffer not your selues in anye wyse to be perswaded, that ye maye for any maner of cause, rise against the maiestrates. All that they go about, is to byng

you

The gentylmen, and commons of this realme, beyng knitte in loue are a wall too the countrey.

Math. vii.  
Chapter.

## THE PARADOXE.

Reade þe Acts  
of þe Apostles,  
and all whole  
Eusebius and  
þe shalt fynd þe  
alwayes þe dis-  
ciples of christ  
dyd defende  
them selues w<sup>th</sup>  
gods worde.

you to utter confusyon. For though the  
maiestrates were come to that madnesse  
impietie, & ungodlynnes, that they shuld  
commaund you to do thinges, contrarye  
to gods lawes, and his holie worde (as  
þe marked monsters of Antichriste, do go  
about to make you to beleue) yet ought  
ye in no wise to resiste them. None other  
swerd ye haue to fyght agaynst ungodly  
maiestrates, but gods worde, with þe same  
wepon ought ye alwaies to defend your  
selues, against all kindes of ungodlynnes  
& yet it must be done, w<sup>th</sup> such sobrietye &  
mansuetude, lenitie & gentlenes, þe alwaies  
christian lyke obedience, toward the ordi-  
nauce of god, shall shine & apere in you.  
Make now this: If we may not w<sup>th</sup> ma-  
teriall swerd resiste þe maiestrates, for þe de-  
fence of godlines & trew relygyon, what  
shall we say by them, which for the main-  
tenaunce of false religion, do bringe all þe  
worlde, vpon þe neckes of godly maiestra-  
tes? It was not for noughte, O christian  
rulers, þe the godly kynges of þe old Tes-  
tament when they dyd put doune Idola-  
trye & supersticion, dyd sleie and kyl al the  
priestes and sacrificators of þe ydols & fals  
gods, wedding out þe falsse prophetes from  
among



## THE PARABLE.

Amonge the people to the intente, y<sup>e</sup> they  
should not byng againe, the simple and  
ignoꝛant into errour. What I do mean  
any man that hath wit, may vnderstand.  
How be it, I wold not haue them to be  
put to death noꝛ slaine, onlesse they be o-  
uer stubburne and obstacle, oꝛ go aboute  
some tumult oꝛ nouation of thinges, but  
I wold haue the to be kepte so short tyll  
they depart hence in peace, y<sup>e</sup> they might  
do no harme in y<sup>e</sup> meane season. As foꝛ y<sup>e</sup>  
other, I mean y<sup>e</sup> Libertines & Anabaptis-  
tes they ought in no wise to be spared, ex-  
cept we wyll haue the countrey by their  
tumultes & insurrections, to be brough-  
t to utter desolation, agaynst whom, y<sup>e</sup> ye  
may y<sup>e</sup> better herafter be fēced & enarined  
in this point, y<sup>e</sup> is to say, cōcerning y<sup>e</sup> trew  
obedience toward magistrats & rulers, I  
haue here translated out of Laten into  
Englysh. iiii. small dialogues. betwene y<sup>e</sup>  
rebell Libertin oꝛ anabaptiste, & the trew  
obedient chꝛistian. Wherin ye shal learne  
fyꝛste, that a chꝛistian, contrarye to theyꝛ  
mosterroneous doctrine, may lawfully ex-  
ecute the offyce of a maiestrate. Second  
lye, that a Chꝛistyan Maiestrate is not  
onely pꝛofytable, but alsoo necessarye

That famous  
clerke Bullin-  
ger, is the au-  
thor & maker of  
these dia-  
loges.

## THE PROLOGUE.

to a christian common weale. Thirdly, y<sup>e</sup> we are bound to obey the maiestrates in all externe and outward things. Fourthly, that we ought in no wise, nor for any manner of cause, to resyste the rulers & gouernours, where we do write largelye agaynst them, whiche rebell agaynst the maiestrates.

Whiche smal labour of myne, I thought no man in this cuntrey, so worthy to haue as your righte worshipfull mastershippe. First because of the good reporte, that is geuen you of al the countrey about, both for the feruent zeale that ye haue to gods word, and maintenaunce of true religion and also because that ye vse your selfe alwaies among them, as a most louing and tender father, sekyng not your owne profyte, but onely the profite and welfare of them that are vnder your gouernance & ruledome. Oh that all other gentylmen wolde imitate and folowe you, both in y<sup>e</sup> same thinge, and also in keepyng of hospitalitie, then shuld we haue shortly a mery England. The second cause that moueth me, to dedicate, this litle worke vnto you is that ye are by the deuine prouidence of god and the kinges maiestie, placed in authoritie,



## THE PROLOGUE.

thoritie for this our countrey of Essex, in  
the which, many of these Libertines and  
Anabaptistes, are runnyng in hoker mo-  
ker, emonge the symple and ignoraunte  
people, to impell and moue theym, to tu-  
multe and insurrection agaynst the ma-  
iestrates and rulers of thys Realme.  
Whom I trust (if ye ones knowe them)  
ye will soone wede out of the countreye,  
to the greate good & quiet, of the kinges  
subiectes, of the same countye and shire  
Nowe ryght worshipfull Syr, though I  
be not knowen, nor yet acquainted wyth  
your maistershipp, wherfore it may perad-  
uentur seme to some to be a bold act, or in-  
terprise for me too offer, or nuncupate a-  
nye maner of booke vnto you: yet not-  
withstandynge the greate facilitye and  
gentylnes, that all men, women and chil-  
dren do depredycate and saye, is in you,  
dothe put me in verye good hope, that  
ye wil take this my rude labour in good  
worth. Which thinge if ye doo, hereafter  
paradventure greater and more serpyous  
thynges shall ensue, god wyllynge, who  
of hys infynyte mercye and bounteous  
goodnesse, vouchsafe wyth his holy spy-  
ryt, so to rule and guide your heart, wyth  
C.ii. that

**THE PRAYERS.**

that godlye Ladye youre trewe lounge  
Spouse and wyfe, that what soo euer ye  
shall do o; thynke, in all your affayres  
maye be to the gloze of god,  
the common weale of the  
Realme and the salua-  
tion of your soules,  
**A M E N.**



## The Dialogue.

That a Christyan maye execute  
the office of a maiestrate.

### The interloquuntours.

**JOHN** the trewe and obe-  
dient Christian, and **SIMON**  
the Libertine or Anabaptiste.

**JOHN.**



**G**od speede Simon, y<sup>e</sup> comest  
betyme. I se that thou art  
desirous of the truth, wher-  
fore I haue a good hope, y<sup>e</sup>  
thou shalt obteyne & come  
by that thyng, whiche thou desireste so  
greately. Touching y<sup>e</sup> magistrat, where-  
upon, we were determined to haue rea-  
soned, I doute not, but that I shall satisfie  
the in al thinges. But tell fyrst what  
thy iudgement is. **SIMON.** Thyne opy-  
nion is that a christian maye execute the  
offyce of a Maistrate, but I do thynke  
that both the word & example of Christe  
repugneth to thys opynyon. For when  
they wold at a certeyn tyme choole him  
to be a kyng, he did runne awaye. Ihon  
vi. Which thing he wold not haue done  
yf it had not bene against all godlynesse.  
And in the .xii. cha of Luke. Christ with  
C.iii, expresse

## A Dialogue betwene

expressed wordes spekech to his disciples after this maner: The princes of gentiles do beare rule, and they that haue power are called benefyciall, ye shall not so, but he that is greatest amonge you, shall be least, and he that is chyfest, shall be as he that mynistrech. By these wordes it is manifeste and playne, that it becommeth not chrystyans to execute the offyce of a maiestrate. It is lawfull for the heathen and infidels, for Christ saith. The princes of the gentiles. **IOHN. 18.** Christ came not to take awaye the publyke magistrates, much lesse to execute their office, but to redeme y<sup>e</sup> world, w<sup>th</sup> hys bloud. Wherefore he doth runne away, not consenting to the affections of y<sup>e</sup> people, for he could not haue taken vpon hym the offyce of a king, without commotion, the Romans not permitting it, which were the rulers. But whoeuer so gathered his argument Christ was neuer a baker, ergo, no Chrystyan, canne be a baker: Why then do ye make this argument: Christ neuer executed y<sup>e</sup> offyce of a maiestrate, ergo, it is not lawfull for a chrystyan, to be a maiestrate or beare rule. In the .xxii. of Luke Christ doth warne the apostles of their dutye & forbiddeth

Christe came to redeme the world w<sup>th</sup> hys bloud.

The folyshe argumente of the Libertines or Anabaptistes.



the rebell and subiect.

forbyddeth that they should not be busye  
in other mens matters, for they had stry  
ued by the waye, who should be greatest  
amonge them after the death of Christe.  
For they dyd ymagin, that there shoulde  
be such a power and rule among them, as  
the bilshop of Rome hath vsurped in the  
latter daies in the church. He doth plucke  
from the minds of his disciples this soure  
discale of ambitio, & desire of honoz, know  
inge wel that this should be the chief dis  
truction of Ecclesiasticall prelates. Ther  
fore he vseth these wordes: The princes  
of nations, &c. As if he shoulde say: The  
princes & gouernours of nations, are ap  
poynted to rule & to gouerne, as for you,  
ye haue an other offyce gyuen you. Yet  
notwithstandyng, the offyce of a magis  
trate is not abolyshed by these words,  
but it may very wel stand by the apostle  
shipp, as it is most manifest by the words  
of Christ. But this doth begyle & deceue  
the, y thou doest take this word, *Gentium*  
for the heathen & infideles. For they are  
here, by a maner of speaking, calle d prin  
ces, and kynges of nations, whyche do  
gouerne and bear rule in y world, which  
power (as the apostles do testifie) is or

C.v.

deyned

## A Dialogue betwene

Why princes  
and rulers are  
called *euergetes*  
i.e. *is* to say,  
beneficiall.

How *is* place  
of the .xiiij. cha  
of Marke,  
oughte too be  
vnderstanded.

ordained of god, whych thing Christ both  
expresse by these words. They are called  
*Euergetes*, that is to saye, beneficiall, be-  
cause that they are ordeyned to do good  
to them that are good & vertuous. *S. J.*  
By this reason and meane, I maye cast  
of whatsoeuer can be layde agaynst me,  
oute of the scriptures, saying: This was  
said to the apostles, it pertaineth nothing  
to vs: But Christe teacheth vs an other  
thing in the .xiiij. chap, of Marke: These  
thynges (sayth he) that I tell you, I do  
tel to al. This word then, where he sayth  
(But ye shal not do so) pertaineth vnto  
al them *is* are godly, and not onely to the  
apostles. *I. Q.* Thou dost passe thy bound-  
es, my *S. Iud.*, and dost not abide in the  
matter that was propounded, our commu-  
nication is of the magistrate. In the .xiiij.  
chap. of Marke, which thou dost aledge,  
Christ doth exhorte his apostles to sober-  
nes and watchinge, & we do gladly con-  
fesse *is* thys was sayd to al them that are  
godly. For with *is* the day of *is* lord shall  
come as a thief, being unknowen vnto al  
men, and *is* the same dreadfull iudgement  
of Christ, before whose iudiciall seate, all  
men must apere, doth indifferently hang  
ouer



the rebell and subiect.

ouer al men, he doth well in the apostles  
warne, monish, & exhort al men to watch  
Thou dost bring the text of y<sup>e</sup> euangelyst  
vnpersit & mutilate. For these be the woꝝ  
des. Wathe ye therefore, for ye can not  
tel when y<sup>e</sup> lord of y<sup>e</sup> house wil come, whe  
ther it wil be in y<sup>e</sup> euening, or at midnight  
or when y<sup>e</sup> cockes crow, or in y<sup>e</sup> morning  
lest if he come sodenly, he doth fynd you  
sleping. That which I say to you, I doo  
say it to al mē. Thou canst not deny, but  
y<sup>e</sup> certain things are so set furth by Christ  
y<sup>e</sup> in a maner, they pertain to al men, but  
not w<sup>o</sup>ut a dyfference, as when Christe  
saith: Ye are the salt of the earth. Ye are  
y<sup>e</sup> light of the world. If or these things do  
so pertain to all them y<sup>e</sup> professse y<sup>e</sup> religiō  
of Christ, that in y<sup>e</sup> meane season they do  
chiefly belong to the bisshops, and theyꝝ  
successours: yea, & to the magistrates. A-  
gayn, certayn thynges are equally & gene-  
rally cōmaunded to al men: as be al y<sup>e</sup> pre-  
cepts of mutual charitie & loue, & of forgi-  
uing our bꝛethꝛen their offences. Finally,  
certayne thynges are soo spoken, that  
they doo pertaine onely to the apostles,  
and to theyꝝ successours, the bysshoppes  
and Pastours, as: Soo ye thꝛoughoute

The libertines  
& anabaptists  
do sleage y<sup>e</sup> rec-  
tes of the scrip-  
tures, by hals-  
fes.

An apte and  
meet deuision  
of all thinges  
y<sup>e</sup> are commaū-  
ded vs in the  
scriptures and  
word of god.

We ought  
not to make  
the perticuler  
precepts, uni-  
uersall com-  
maundemen-  
tes.

Would god al  
maiestrates &  
rulers, had al  
waies this  
place of the  
scripture be-  
fore their eien

### A Dialogue betwene

al the world, and preache the gospel to al  
creatures. Therefore, it is not lawfull too  
make the singulare preceptes, generall &  
uniuersall commaundementes. For he y  
reasoneth on this maner: What soeuer is  
sayd to the apostles, is sayd to al men, it  
is sayde to the apostles, go intoo all the  
world, and preache: ergo, the same is said  
to all men, doth reason fooly thlye. For  
Paule sayeth, y al be not apostles. Ther-  
fore, that, where he sayeth. But ye shall  
not do so, is a perticulare or singular pre-  
cepte, & pertyneth onely to the apostles  
and their successours. Thou haste not yet  
proued then, that a Christian may not ex-  
ecute the offyce of a magistrate. § III.  
By what argumentes, canste thou thy  
selfe proue, that a Christian maye lawe-  
fully execute the offyce of a magistrate?  
§ IIII. Of the election of the magistra-  
tes we fynde wyrtten in the .xviii. chap.  
of Exodus, after this maner: Prouide or  
choose out of al people, wyse men, which  
fear god, in whome the truth is, & whych  
hate couetousnesse, and make of them,  
heades ouer the people &c. I do suppose  
and thynke them, to be ryghtly chosen,  
whych are chosen & elected by them, who  
it



the rebell and subiect.

it belongeth too, or whose parte it is to  
choose, electe, and make officers, not,  
which do get offyces by fauor, by bribes  
or other deuyllish waies and meanes; the  
(I saye) do I thinke to be lawfully cal-  
led, which either are such, as Aethio doth  
describ here, or elles do studie & labour  
to be suche. I do suppose nowe, that it is  
sufficiently proued, & that by the wordes  
afore aleged, that suche godly men, may  
execute the office of a maiestrate in god,  
for the words do signifie the same. They  
that are made rulers, must be iust, righte  
ous, faythfull, trewe, fearing god, not co-  
uetouse. But who can do these thynges  
better then a christia? It foloweth agayn  
in the same chapter. If thou doest these  
thinges, thou shalt fulyl the commaun-  
dement of god, & shalt be able to susteine  
or beare the commaundementes, or bur-  
dens of the lord. Such then that a christia  
ought to execute and do the commaunde-  
ment of god, which thyng is done by y  
magestrate, it foloweth y a christian may  
execute the office of a maiestrate. Dothe  
not Paule saye that the magestrate, is y  
minister of god? Romaines. xiii. chapter.  
Wherfoze I do make mine argumente

after

How maiest-  
rates and of-  
ficers be wel &  
crewly chosen  
What shalwe  
saie by them y  
by their office  
so dere. y they  
be of necessitie  
compelled too  
spoil the kyn-  
ges subiectes  
for to make up  
theyr monye  
agayne.

## A Dialogue betwene

**Marke and**  
waie this ar-  
gumente pre-  
bell libertin.

after this fashyon. All thynges wherby  
god is serued, are lawfull for a chryſtian;  
but god is serued by a magiſtrate, ergo,  
it is not forbidden, that a Chryſtian ſhould  
execute þe offyce of a magiſtrate. Of this  
thing we haue innumerable examples of  
moſt holy men, which were magiſtrates  
as Abraham, Joſeph, Judas, Moiles,  
Joſue, Sedeon, Samuel, David, Ezechias,  
Joſias, and other. **S. I. M.** What is  
þe to vs, þe they did in the olde teſtament?  
**I.** If we may ſo gather oure argumente, it  
ſhal be proued by the ſame reaſon, þe we  
muſt ſacrifice, & offer vp bulles and goa-  
tes. **I. Q.** Doth Paul pertain nothing to  
þe? That, which þe bringeſt of þe ſacrifices  
hath no place here: Doſt thou not know  
þe they are abolithed by Chryſte? But þe  
canſt not proue þe the magiſtrate is abo-  
liſhed. Tel me now, I pray the, wer not  
Abraham, Moiles, Samuel, & the other,  
whome I haue recited, faithfull, and the  
frendes of god? **S. I. M.** But they were  
not chryſtians. **I. Q.** What is a chryſtian?  
**S. I. M.** Which beleueth in Chryſt Ieſus  
& hath þe ſpirit of Chryſt. **I. Q.** Very well  
Tell me, had the apoſtles an other ſpirit  
then þe prophetes? **S. I. M.** The ſpirit of  
the

All ſacrifices  
are abolithed  
by Chryſte

What a chry-  
ſtian is.



the rebell and subiect.

the apostles, and y<sup>e</sup> spirit of the prophets  
was al one. ¶ The holy men of y<sup>e</sup> old  
testament, beleued in Christ, and had the  
spirit of Christ: ergo, they were christy-  
ans, and they were not onely christyans  
but also magistrates, rulers, and officers  
then a christian maye be a Magistrate.  
That the holy men of the old testament,  
had y<sup>e</sup> spirit of Christ, it is manifest by y<sup>e</sup>  
first chap. of the .i. Epistle of Peter. For  
he speaketh after this maner. Of y<sup>e</sup> whi-  
che saluation, y<sup>e</sup> prophetes haue enquired  
& sought, which did prophecie of y<sup>e</sup> grace  
y<sup>e</sup> shuld come vpon you, seking to whom  
or to what time, y<sup>e</sup> spirit of Christ, whych  
was in them, did signifie. And that they  
did beleue in Christ, Christ him self doth  
testifie in the .viii. chap. of Ihon, & Paul  
in y<sup>e</sup> .i. to y<sup>e</sup> Corin. & .x. chap. They byd all  
(speaking of y<sup>e</sup> fathers of y<sup>e</sup> old testamēt)  
eat one spirituall meat wyth vs, & all did  
drinke one spiritual drinke. And they did  
drinke of y<sup>e</sup> spiritual rocke, y<sup>e</sup> folowed the  
& the rocke was Christ. The congregaty-  
on the, of them y<sup>e</sup> did beleue in those day-  
es, and of them that do beleue now, is al  
one, whiche congregation is gathered in  
one spirit. This difference onely there is  
y<sup>e</sup> they did beleue in Christ, being promi-  
sed, and

The holy fa-  
thers of y<sup>e</sup> old  
Testamente  
were christi-  
ans and also  
maiestrates.

What diffe-  
rence there is  
betwene the  
congregation  
of the Patri-  
arkes & our  
congregation

**A Dialogue betwene**

and which was yet to come, & we do be-  
leue in him, y<sup>e</sup> is alre dy come & exhibyted  
How they dyd esteeme, regarde, and vn-  
derstand the ceremonies, it is easye to be  
sene in the prophets. **S. I. M.** Then whe  
we do iudge, we must vse the lawes of y<sup>e</sup>  
~~not~~ **Iewes.** **A. I. M.** That doth folowe, syth  
y<sup>e</sup> they were no more bounde to the law,  
then we are. The marke that the chrystian  
maiestrate dothe shote at, is that peace &  
iustice maye florische, that men maye lyue  
righteously, godly, innocently, & honest-  
ly: on the contrarie syde, that vyces and  
wickednes maie be roted out and punis-  
shed, that sedition, tumult, and rebellion  
and al such other thynges, may be eyther  
taken hede of, or elles banished awaie vt-  
terly. It illeth not by what lawes these  
thynges be done, so y<sup>e</sup> they be done. **We**  
do not reade that the apostles dyd euer  
preache agaynst the lawes of the genty-  
les. And why? because that the faschions  
lawes, and customes, of countreyes and  
nacyons, were dyuerse and sundry, nor it  
could be possyble, that all thynges shuld  
be conuenient for all menne. But what  
nede we to speake of y<sup>e</sup> aunyent fathers?  
**We** wyll come to the newe testamente.

**Ricodemus**



the rebell and subiect.

Nicodemus, and Ioseph dyd beare rule.  
He was the steward of Quene Candace  
that was baptized by Philip, & receiued  
into the flocke of Chrust Cornelius was a  
christian, which dyd sende for Peter, and  
was baptized by hym. Surgius Panlus  
and Erastus were receyued by Paule.  
Thou canste not denye but that all these  
were common offycers. **S. I. N. R.** They  
were officers, whē they came to the faith  
but it is not expessedlye set forth, y<sup>t</sup> they  
dyd remayne in theyr offyce, after y<sup>t</sup> they  
dyd receiue the fayth. **I. O. I. N.** Therefore  
I wyl heare by what reasons thou canst  
proue, y<sup>t</sup> faythe dyd put them from theyr  
office. **S. I. N. R.** What needeth any proba  
tion, syth that it is not wrytten, that they  
dyd abyde in theyr offyce? **I. O. I. N.** Shewe  
then, that they dyd not contynue in their  
office. **S. I. N. R.** I can not. **I. O. I. N.** Then y<sup>t</sup>  
hast proued nothing, & myne arguments  
that I do bringe, are as stronge as thine.  
Trewly these questions do engender in  
finit contentions, & bringe a mans mynd  
into perplexitie. Harken to me then. The  
christian faith, doth put no man from his  
empire, do minion, rule, or office: For Ioseph  
and y<sup>t</sup> other whiche we haue named fro hys office.

The christian  
fayth, doth  
put no man  
fro hys office.

**D. I.** before

### **A Dialogue betwene**

before, were christyans. & were alsoo publicke magistrates & officers. Likewise, Iho doth not commaund y souldiers to put a waie & forsake warfare, inioyning the only, y they shuld hurte or accuse falliely no man, and that they shoulde be contented wyth they: wages. Luke .iii. chapter. If faith, & the name of a Christian shuld constrain any man to goo from his power & authority, truly it shuld compel him to go from the seruyce of god. For y Magistrate or officer, is y minister or servant of god. The Euangeliste, when he maketh mentiō of Ioseph of Arimathia, doth say y he was a senator or alder man. A gayne he sayth, y he was an honest & iuste man, but about faith there can be no righteousness. (For by faith y righteous doth liue) He is righteous, he is faithfull, he is a senator, ergo, a faithfull may be an alder man or senator. Paul. Ro. xii. sayth: Erastus y receyuer of y towne, doth salute you. He was then in office, he was notte gone fro his office of a receiuer. For in y n. to Tim. iii. He did say y he did dwel in Corinthus. Thou dost not read y Philip did forbid y Ennunchus his stewardship. But now I wil hear whether thou canst bring



the rebell and subiect.

bying anye other thinge. **S. II. II.** I haue  
no expressed wordes, touchyng the same  
But this doth seme vnto me most dete-  
stable, & most vnseemely for a chrystyan, &  
he should lyt there, where many thinges  
are done against the law, & against right  
as it is often times done in iudgementes  
and in the senate or parliamente house.

**I. Q. II.** I haue proued & a chrystan may  
execute the office of a Magistrate. What  
shall I say to thyne obiections? Nicodemus  
& Ioseph were in y<sup>e</sup> bloudy councel,  
where Chryst was condemned, & yet not  
w<sup>th</sup>standing, they were not polluted with  
y<sup>e</sup> bloudy iudgement. For thei did not co-  
sent to y<sup>e</sup> counsaills of y<sup>e</sup> vngodly. **Lu. xiii**  
Wherefore a chrystian, is nothing harmed  
though & he late in y<sup>e</sup> councel of y<sup>e</sup> vngod-  
ly, so & he doth not consent to their filthy  
bedes & actes, but defende & counsaile, &  
which is ryght, as much as lieth in him.  
**Psalme. i.** But now loke vpon y<sup>e</sup> thinge  
more narrowly, & ponder it more diligent-  
ly, whether it is better & godly men and  
chrystians, should be rulers and Magy-  
strates, or vngodlye persons? For if the  
Magistrate be an infydel, what good-  
nesse can wee looke too haue of hym?

**D. ii.** For

## A Dialogue betwene

For he can do no manner of good him self beinge not good, as be all they, y<sup>e</sup> neither know, nor worship god, which thinge ye do not deny your selues. & y<sup>e</sup>th then that ye do say, that a ch<sup>r</sup>istian neither can, nor ought to beare rule or be a Magistrate, what other thyng do ye say, but y<sup>e</sup> there

If y<sup>e</sup> doctrine of y<sup>e</sup> libertins & anabaptists shuld stand, al right & iustice shuld be peruerued.

ought to be no goodnesse at al in y<sup>e</sup> magystrate: Which doctrine if it should stand shuld not all ryght and iustice be peruerued: They that ay y<sup>e</sup> a Ch<sup>r</sup>istian can not be a Magistrate, and graunt that the vngodly may, they seke nothing els, but to destroy al religyon and common weale.

Can any man gouerne & rule better then

As kingdoms byd alwayes florisse under godly & vertuous princes, so they haue ben ouerwhelmed w<sup>th</sup> calamities whē vngodly men bid beare rule

he that worshipeth god, and liueth innocently befoze him: We do learne out of y<sup>e</sup> tokes of iudges, of Samuell, of Kynges, and of y<sup>e</sup> Chronicles, that the Realmes & kingdoms were neuer in a better & more prosperous state, then when godly iudges and kynges byd beare rule. Againe, y<sup>e</sup> there were neuer so troublous tymes, so muche wyckednes, famine, hunger, warres, tumultes, and calamities, as haue bene under vngodlye tyrantes, as was Hieroboam, Achab, Manasses. &c. Therefore we do now conclude, not onely that a ch<sup>r</sup>istian may execute the office of a ma



the rebell and subiect.  
gistrate, but also that suche an offyce can  
not be prosperously and wel administred  
but by christians.

## **C**The second Dialogue

**T**hat the office of a magystrate,  
is not onely profytable, but also  
most necessary to a chrystyan cō-  
mon weale. **S. I. M. R.**

**B**ut what dost thou say to this  
p̄ Christ answereth to Pilate:  
My kyngdome is not of this  
world: Sith then that chrystians are na-  
med after Christ, surely (for so it seemeth  
to me) they ought to haue nothing to do  
with suche a kyngdom, nor I thinke it to  
be necessary to the chyldren of god. For  
he p̄ is a true chrystian, doth wronge and  
violence to no man, he doth not contend  
he doth not strue, he hurteth no man, he  
smiteth no body, but liueth accordyng to  
the commaundement of god. Math. v.  
chap. 14. Christe was accused of high  
treason, agaynste the imperiall Maiesty,  
wherby the Iwes thought soone to haue  
condempned him. For they sayd, he ma-  
keth him selfe kyng of the Iewes Our  
lorde woulde be seined (as he oughte by  
ryght) to be so farre from the affectation

**P. II.**

**and**

**A Dialogue betwene**

and coueting of any earthly kingdome,  
that it shuld be agaynst all reason, to sus-  
pect any suche thing of him. Therfore he  
did answere: **M**y kingdome is not of this  
world, els I should haue seruauntes and  
ministers, which wolde endeuoure them-  
selues, to defend me. So that Christ tyd  
both confesse that he was king of heaue  
and also did signifie vnto Pilate, that he  
had no cause to be afraid of the kingdome  
that he did minister vnto, as though he  
should go about to chalenge it vnto him  
whereof the Iues did accuse hy in before  
Pilate. As though he should say, I am a  
king, yet notwithstanding, my kingdome  
is not of this world, but in spirit & truth  
**S**. This is my meaning. Then y kinge  
dome of Christe, is not of this world, y is  
to say, it doth not consist in outward do-  
minion & power, wherby it foloweth y it  
is destituted or spoiled of glory, pomp, ri-  
ches, & outward puissaunce and myght  
Wherfore we ought to be here y outcast  
of y worlde, we shal at length reygne w  
Christ in y regeneration. **I**. I do saye  
nothing against y. but that y dost gather  
therby, y christians haue no nede of a ma-  
gistrate, y I do deny. The reason, why?  
**Because**

**The kingdome  
of Christe is  
not of this  
world, but in  
spirit & truth**



the rebell and subiect.

Because that Christe speaketh so of hys kingdom, that in þe mean season, he doth not condempne nor take away the magistrate. Besides that, the christians are not bare spirites, but they dwel yet in þe flesh which they do cary about. As touchyng the spirit, by the whych man is renued & made a christian, he hath no nede of a magistrate. For the inward manne can be preserved with no outward things. But as touching the flesh, whiche he beareth about, & his outward conuersation, man hath as muche nede of a Magistrate, as of meat, and other outward things. For it is a lyke reason to say: The kingdome of the christians is not of this world, ergo they haue no nede of a magistrate, and to say: The kingdom of þe Christians, is not of this world: ergo, they nede no meate. For meate is eaten in this world. S. I. If þe spirit of a christian man, is a true spryte he hurteth no man. If he hurteth no body, what nedeth he a magistrate. I. Q. I. Paul answereth þe. Princes are not fearful vnto them þe do wel, but to them þe do euil. Wilt thou not feare the power? Do þe thing þe is good, and þe shalt haue praise of it: for he is the minister of god, for thy

D. iij

good. If

Christ both so speake of hys kingdom, þe mean tyme, he doth not take away þe politike magistrate.

The Magistrate is as necessary to christians in this worlde, as meat & drinke

## A Dialogue betwene

If thou doest that thinge, which is euill,  
feare, for he bereth not the sword in vaine  
But he is the minister of god, to take pu  
nishment & vengeance of hy m, p doth p  
thinge which is euill. Wherefore we must  
be subiects or obedient, not onely for fear  
of punishment, but also for conscience sake

**S I S R,** There shal be no neede of al these  
thinges: for the christian knoweth, what  
Christ hath saied: Do not resist or withstand  
p euil. **I O J.** It is trew, a christian ought  
not to reuenge him selfe rashly, sith p the  
same doth pertain to p magistrate. But  
this doth beguile you, that ye do ymagin  
& dream, p the christian people is such, as  
it is not, nor euer was, nor euer shall be,  
yea such, as it can not be: ye wyl, I say, p  
christians to be of such a perfection, p no  
man shal fall, or syn among the. In this  
ye are deceyued. For, although there be  
many good mē, yet notwithstanding there  
be many mo hypocrites. And p old & an  
cient patriarchs, had p same comaimde mē  
tes y they shuld hurte no man, they that  
were good in dede, & godly, did wrong to  
no bodye, yet for the wycked sake p were  
among them, there were, yea, them selves  
were magistrates. **S I S R Q R.** If we  
were

The libertins  
and Anabap  
tistes do  
dreame that  
Christians do  
not synne nor  
commyt any  
faute.



the rebell and subiect.

were trewe christians, we shuld haue no  
nede of Magistrates. ¶ **Q.** The old pa-  
triarckes were very godly men, & yet not  
withstanding they had nedde of a magistrate  
not for thein selues, but for þe wicked sake

**W.** do not speake of þe, yf we were such,  
but of þe, þe we are. Syth the, þe we be not  
as we ought to be, it is necessary, that we  
haue þe, w<sup>th</sup> out þe which, it is impossible for  
vs to liue. ¶ If we had great riches, truly

we shuld be rich, if we had great lerning  
we shuld w<sup>th</sup>out doubt, be great clearkes

But we may not so gather, ergo, we nedde  
not to labo<sup>r</sup>, we nedde not to study. ¶ If we  
had winges we shuld flee, l<sup>ik</sup>e then þe we  
haue no winges, we haue nedde of fete to  
go. ¶ **Q.** We are al together vndone &

losse. we are cleane cast awaie, for we are  
no trewe christians. ¶ **Q.** Why so? ¶ **A.**

Because that we are yet soo vnperfite þe  
we haue nedde of a magistrate. ¶ **Q.** Dost

þe not yet vnderstande, þe the magistrate is  
for the wicked sake, þe honestly and vertue

may be safe among þe euyl persons, and þe  
god hath ordeyned it? ¶ **A.** I do not

vnderstand, howe it hath bene ordeyned  
of god, syth that Christ sayth: Do not ye

resist o<sup>r</sup> withstand euyl. ¶ **Q.** The doth

for

If we had þe,  
that we haue  
not, we wold  
do that, which  
we do not.

Why the  
Magistrate  
is ordeyned  
of God.

## A Dialogue betwene

No priuate  
person oughte  
to reuenge his  
wrong, for þ  
belongeth to  
þ magistrate.

forbid that no priuate person, shuld of af  
fection, reuenge his wronge, he doth not  
forbid, þ a magistrate shuld not punish  
the euyl doers. For the power is the my  
nister of god, to punish & take vengeance  
of them þ do committe euyl. Also, where  
Christ saith, when any man goeth about  
to take away thy cloke, giue him also thy  
rote, if thou dost conferre it with þ place  
of Paul. 1. Cor. vi. cha, then shalt fynd þ  
same saying, to be somewhat mollified,  
when he doth permit þ there shuld be iud  
gements among christians, for thinges  
perteynyng to þ life. **S. I. M.** If þ dost dis  
cusse diligently þ words of Paul, þ shalt  
fynd þ Paul permitteth no such thing to  
þ christians. **I. Q. I.** These be þ words of  
Paul: Can any of you abide, hauing bu  
sines, or to do w<sup>th</sup> an other, too be iudged  
vnder vnryghtfull iudges, & not rather  
vnder þ sanctes? Do ye not know þ the  
saints shal iudge þ world? And if þ world  
be iudged by you, are ye unworthe of  
final iudgements? Do ye not know þ we  
shal iudge angels, & not only those thin  
ges þ pertain to þ liuing? Therefore yf ye  
haue iudgements, touching those things  
þ pertain to þ vse of life, make thē iudges  
þ are vilest in þ congregatiō, I do speake  
to your shame.



the rebell and subiect.

Is there not among you a wise man? not as much as one? which can geue iudgement betwene brother and brother? But one brother strueth with an other, and y<sup>e</sup> vnder infidels. Therfore nowe there is a great fault in you, y<sup>e</sup> haue strife among you. Why do not ye rather suffer wrong? Why do ye not receiue harme? yea, but rather ye do iniury and wronge, and y<sup>e</sup> to your brethren. These, I say, be the wordes of Paul, wherbye we do learne, that we ought rather to suffer wrong, and to receiue patiently harme, then to stryue & contende among our selues. wheruntoo Christ, in the .vi. of Mathewe, hath a respect. But if thys, for the imbecylltye, weakenes, and corruption of our flesh, can not be done, there be Magystrates, courtes, and iudges, before whom, suche matters, if any do chaunce, may be discusfed and pacified, to the intents, that he, which suffereth wrong, may be reuenged and he that doth the wrong, may be punished and holden in. Now they that so contend before a iudge, for thynges that pertain to the vse of lyfe, are christians for Paul saith: One brother doth wrong to an other, whom he commaundeth yf thys,

The plage of Paul is discusfed.

Wherefore courtes and iudges serue, looke vpon yf thys, yf ye nede iudges.

Saynctes are  
euerye where  
in the scriptur  
taken for the  
faythfull.

**A** Dialogue betwene  
nebe do so require) to sue for their righte  
before christian iudges. For brethren and  
christian, are al one. Finally, by the fore-  
sayd wordes, it may be manifestly gathe-  
red, that a christian may exercise the office  
of a magistrate. For he apointed the sain-  
tes to be iudges, and here the saynctes be  
put for the faithfull whom he wil rather  
to be chosen of the wile sort in the con-  
gregation, then that they should repaire  
to unfaithfull iudges.

Of all these thinges we do gather and  
conclude that the faithfull haue nede of a  
magistrate, sith that the congregation is  
gathered of good and euill, the faithfull  
them selues being in the flesh, as long as  
they liue. And again, sith that the Patri-  
arkes and elect of god, had nede of a ma-  
gistrate: We haue no lesse nede then thei  
had. Therfore the magistrate is not one-  
ly profitable, but also most necessary to a  
christian common weale.

### **T**he third Dialogue.

That we are bound to obey the  
Magistrate. **MARK.**

**A** Those thyngs that thou hast  
brought oute of Paule, doo  
please



the rebell and subiect.

please me very wel, but I do not se, that  
we are bound to obey thys Magistrate.  
**Q.** What is this? Dost thou thinke  
that we are not bounde to obey y<sup>e</sup> power  
which is of god? **A.** I would not be  
greedyly against it, if al power wer of god  
if they did al rule wel, if they dyd defend  
right & equitie. What if this power doth  
fighte against god, doth breake & violate  
lawes and statutes, doth oppresse y<sup>e</sup> pooz  
wylt thou say y<sup>e</sup> it is of god? or dost thou  
thinke that we are bound to obey it? As  
farre as I can iudge, a tyrannical power  
is not of God, yea, rather it is no power  
ergo, we oughte not to obey it. **Q.**  
**A.** A tyrannouse power is also of god,  
gruen of god, as a rodde wherewith the  
people is bothe tryed and punysshed.  
Whych thyng is made most playne and  
manifest in Pharaon, in Saule, and Bal-  
thasar. Paule also doth saye, that all po-  
wer is of God. **S.** I. **A.** Paule spea-  
keth of that power, which is beneficy all  
to the good, and punyssheth the wycked  
But contrarye to that, a tyrant dothe  
wronge to them that are good and ver-  
tuous, he oppresseth them, and dothe en-  
haunce and set vp the wycked. **S.** I. **A.** then  
that

The tiranous  
power is geue  
of god, as a  
rod to punyssh  
and try the  
people.

## A Dialogue betwene

God doth ordeyne  
by which  
seemeth euill  
to vs, for the  
good of the  
electes.

That officers  
and rulers do  
sometymes  
ware tyrants  
it cometh ey-  
ther of the vi-  
ces of them y  
are in offyce  
or els, of the  
Ire & wyath  
of God.

that suche power is not beneficyall to  
good, but rather do them wronge, howe  
can it be of god? **A.** That thing whych  
seemeth euill vnto vs, god doth ordeyne it  
to the good of his elect. Did not y crosse  
& death of so many martyrs, which were  
slaine and put to death by tyrantes and  
cruel persecutours, serue to the glozve of  
god, and to the increase of their own fel-  
citie and beatitude? God vseth Nabugo-  
donosor as a rodde, wherewith he puny-  
sheth his people. Besides y, if any chaun-  
ges and alterations do happen, so that he  
which was a good magystrate, a godlye  
ruler & officer, is cleane chaunged, & doth  
become most wicked, y procedeth not of  
y nature of the magistrat, or office, but it  
cometh of the vices of most peruerle &  
wicked men, y are in office, & execute the  
office of a magistrat, yea, many and sun-  
dry times it cometh of y plain yre and  
wyath of god. Are not many times y wa-  
ter & ayre, yea, y meat it selfe pestiferous  
which notwithstanding by them selues, are  
most whollsom. But so god doth punish  
our sinnes. Vnderstand y same of y tiran-  
nous magistrates. **S.** What if he com-  
maundeth that, whyche is vniuste and  
vnyghtfull? Shall I obey? **What**



the rebell and subiect.

What yf the tyrant be both vnrigh-  
teous and vngodly, shall I obey neuerthe-  
les? No. For thou hast sayd before, that  
no man can better execute the office of a  
magistrate, then a christian. Again, Paul  
both with a certaine stomacke, speake a-  
gainst them that suffered them selues to  
be iudged vnder vnrightheous iudges.  
Finally, the apostles them selues, wold  
not obey the commaundementes of the  
vngodlye magistrates, saying: It beho-  
ueth rather to obey god, then men. I D.  
I haue made a comparison betwixte the  
godly magistrate, and the vngodly, whē  
I said these wordes: No man can better  
nor more godly execute the office of a ma-  
gistrate, then a godly man, and yet in the  
meane season, I did not say, that an un-  
godly and tyrannous magistrate, is not  
a magistrate. I did preferre the rule that  
the christian doth beare, before the rule yf  
the vngodly doth beare, & yet notwithstanding,  
I did not condemne the laste  
although it were no power, or rule, or as-  
though we were not bounde to obey it.  
The commō weales neuer flourished bet-  
ter, then when godly men did reigne.  
That we may se in Ezechias, & other ho-  
ly kynges

Though the  
vngodlye ma-  
gistrate is not  
to be compa-  
rid w the god-  
lye, yet not w  
standynge in  
externe & out-  
ward thyngs  
hee is not to  
be disobeyed.

## A Dialogue betwene

ly Kinges. Wherunto saint Paul had al  
so a respecte when he did bid þe Corinthi-  
ans to chosse & make iudges of þe saints, þe  
is to say, of þe faithfull. The apostles dyd  
wel, þe in certain things they did not obey  
þe ungodly edictes & cōmaundementes of  
þe senate. When þe dost then aske and de-  
maund a questiō, touchyng obedience, I  
do aunswere after thys maner: When þe  
saigest these wordes: Shall I obey an un-  
godly magistrate? Shal I obey ungodly  
lawes, statutes and cōmaundementes?  
Thou dost not aske all one thyng. Thy  
question & demaund is not al one. For to  
the first question, I do aunswere þe we are  
bound to obey, to þe second again I say, þe  
we ought not to obey. The magistrate be-  
reth no rule ouer þe soules, but ouer þe bo-  
dies & outward substance, & whatsoener  
doth pertyne to þe outward conuersation  
of mē. Now if he cōmaundeth any thing  
against god, against conscience & health  
of þe soule, we ought rather to obey god,  
then þe ungodly cōmaundementes of the  
tyrant. Now hath place þe apostles do  
say: It behoueth rather to obey god, thē  
men. But if he cōmaundeth only þe, whi-  
che pertyneth to outward thynges, or to  
thy

Too obey an  
ungodly magi-  
strate, & to o-  
bey ungodlye  
lawes & statu-  
tes, is not all  
one.



the rebell and subiecte.

thy body, which thing, cā, or may be per-  
fourned & done by the, wout the losse of bedience to a  
y trouth & righteousnes, wout paril of sal tyrant, and a-  
uacion (though it semeth neuer so hurtful gain, we owe  
to thy body and substaunce, though it se- no obedience,  
meth neuer so uncomely for y) thou arte that is to saie,  
bound to obey. Therefore we owe obedy in outwarde  
ence to the tyrant, & againe, we owe hym thynges we  
not obedience. ¶ Now an other questi owe to obey,  
on doth rise, If y publike magistrate bea but in matter  
reth no rule ouer y soule, why doth then of conscience  
y magistrat now a daies, vsurpe so much yf he com-  
power, in matters of faith? ¶ He doth maundeth  
y, not as a magistrate only, but as a chr- any thyng a-  
stian magistrate, no; he doth it, wout cō- gaynst god  
maundement & example. In Deutero. y we are not  
kyng is commaunded to haue y boke of bound to obey  
y law by him, & to read it diligēthly, which why the ma-  
boke also is deliuered to Josue by Mo- gistrate doth  
les. Let vs loke vpon y example of Josu- medle in mat-  
phat, Nadab, Josias, Ezechias, Nabugo ters of  
donozet & Darius in Daniel. ¶ Haue relygyon.  
they any power ouer the soule & spirit of what profyt  
man, or can they print faith by their statu doth come of  
tes & commaundements, in the heartes of the statutes  
men? ¶ No. No forsothe: But their statu- and ordynāi-  
tes & ordinaunces do profit in this thing ces of godly  
y the vngodly do lesse harme, do commit magistrates.

E. i.

lesse

**A Dialogue betwene**  
lesse offence, lesse ydolatry & blasphemy  
being fraied, cohibited & brydeled by such  
godly edictes & proclamacions. Els the  
weake, by such licentious doings of y<sup>n</sup>  
godly, eyther are letted to come to Christ  
or elles too take occasyon, too swerne a  
waie from Christ, & his worde. Therfore  
y<sup>r</sup> administratiō, which is done by y<sup>r</sup> lawes  
of y<sup>r</sup> Magistrates, both bring this to passe  
y<sup>r</sup> there is lesse euil & harme among mor-  
tall men, that men do lyue godly, honest-  
ly, & quietly, and although, y<sup>r</sup> ungodly do  
hide their ungodlynnes, malice and wie-  
kednes within in their heartes, yet not st-  
standing they dare not suffer it to breake  
forth, to trouble disquiet, & offend them, y<sup>r</sup>  
will liue godly. God onely both loke in y<sup>r</sup>  
hearte, & iudgeth it. Wherefore I thinke  
this proposition, to be sufficiently proued  
y<sup>r</sup> we are bound to obey the Magistrate  
For, if y<sup>r</sup> magistrate be a christia, so much  
more ought we to obey hym. Againe, yf  
he be an heathen and ungodly, y<sup>r</sup> art al-  
so bound to obey hym, though he dothe  
oppresse the, in thy body and substance  
so y<sup>r</sup> he doth not call y<sup>r</sup> fro god & the truth  
But let vs make it stronger w<sup>th</sup> the scrip-  
tures, In y<sup>r</sup>.xx. of Luk, Christ commaundeth



the rebell and subiecte.

to giue to Cesar, & whych belongeth too  
Cesar, & to god, that which belongeth to  
god. By Cesar he vnderstandeth general  
ly al & maiestrats of & world, to who our  
bodies & goodes are subiects. i. of & kyn-  
ges, viii. Our mynd both only belong to  
god, & therfore touchyng it, we are more  
bound to obey god, then man. Peter tea-  
cheth vs after this maner: **B**e ye subiect  
to al humain o;dynaunce for & lord sake,  
wherher it be to a king, as to & most excel-  
lent, or to his depuces, which are sente of  
him, to & punishment of the evil doers, &  
to the praise of them & do wel, for so is &  
wil of god, & by wel doing, ye stop & mou-  
thes of ignorant persons. &c. **S**. **A**. We haue  
alwaies taught out of **E**saies, & wordes  
of **C**hrist, & god is worshipped in vain, by  
& precepts & cōmaundements of men, &  
now ye affirme & plain contrary onte of  
Peter, & is to say, & we are bound to obey  
al humain o;dynaunces. **A**. **H**umayne  
traditions or constitutions, are taken .ii.  
waies. Some are set furth too this ende,  
that they shuld be a worshipping of god  
which men do prescribe vntoo other, as  
necessaie to saluation. whych yf a man  
shoulde omitt and neglecte, he shoulde  
E.ii. greuously.

What by Cei-  
sar we owe to  
vnderstand in  
the scriptures

There be two  
kynodes of hu-  
main traditi-  
ons,

## A Dialogue betwene

treuously sinne & offend: again, if he kee-  
pech them, they thinke them selues, & ab-  
so make other too beleue, y<sup>e</sup> he deserueth  
much of god. With these preceptes & co-  
maundements, which are mere inuenty-  
ons of men, god is worshipped in vayne.  
There are again certain constitutions of  
magistrats, touching heritaunces, proprie-  
ties, selling and bying, letting furth tou-  
ching publike contractes & suche lyke, of  
y<sup>e</sup> which things, princes & magistrats do  
make lawes & constitucyons, for a peace  
& comon quietnes & tranquillitie. All men  
generally are bound to obey al suche co-  
stitutions & lawes. And of suche Peter  
both speake, as it appereth manifestly by  
his words. Besides y<sup>e</sup>, Peter wyrteth not  
to the heathē, but to the christians, which  
were disperfed here & there. i. Pet. ii. cha-  
To Titus. iii. chap. it is wryten after this  
maner. Warne the (sayth saint Paule) y<sup>e</sup>  
they be subiect to Princes & potestates,  
y<sup>e</sup> they be obedient too magistrates & ru-  
lers, y<sup>e</sup> they be ready to al good works, &  
that they speake euyl of no man. To the  
Roma. iii. he sayth. Every soule (y<sup>e</sup> is to  
say, all men & women) be subiects to the  
higher powers, for ther is no power but  
of



the rebell and subiect.

of god: & al the powers y<sup>e</sup> are, be orde ned  
of god. Therfore, whosoever doth resist  
y<sup>e</sup> power, doth resist the ordinaunce of god  
But they y<sup>e</sup> resist, shal receiue to them sel  
ues dampnation.

### The fourth Dialogue.

**W**hether it be lawful to resist y<sup>e</sup>  
magistrate, where we do write a  
gainst them that do rebel against  
magistrates & rulers. **S. I. N. Q.**

Tel Joiada, if there were a magistrat (as  
ther be to mani) which shuld do nothing  
wel, nothing soberly, nothing iustly, & ac  
cording to right, which being rebellious  
to god, & his lawes, shuld w<sup>th</sup> infynit wro  
ges, oppresse y<sup>e</sup> good, & not reuenge them  
y<sup>e</sup> suffer wrong, nor yet deliuer them fro  
the handes of their enemyes, were it not  
lawful to resist him? Doth not Elaias cal  
the wicked maiestrats theues & robbers?  
Elai. i. Doth not Christ cal them the po  
wer of darkenes? Paul doth reuile Ana  
nias to his face. Actes. xiii. calling hym a  
whited o<sup>r</sup> painted wall. **I. Q.** To an vn  
godly & wicked magistrate, his faultes &  
wicked dedes are to be shewed, y<sup>e</sup> he may  
turne from them, to a better life, and that  
**E. iii.**                      oughte

**A Dialogue betwene**

might to be done now in time, now out of  
time. The fact of Paul hath some occasy  
on. Be thou lyke to Paul, and then imi-  
tate and folow Paules dede. **S J M.**  
What availeth if the wicked dedes of ma-  
gistrates and pynces be rebuked, sythe  
that they be wicked stil, and amand not?  
It were farre better that they should be  
roted out of the earth, even as Iehu, and  
other did. **J S.** Why, and wherfore dost  
thou say so my Symon? How farre hast  
thou ouer shoot thy self? do not ye Cata-  
baptistes detest and abhorre warrely tu-  
mults? But I se what it would be, if al  
thinges should happen and chaunce too  
you, accor dyng to your owne desires, I  
feare me, lest all your doings do breathe  
and sauour tumulte and confusyon of all  
thynges, Not so, my Simon. Paul saith  
i. Cor. vii. chapter. Let every man abyde  
in that vocation that he is called in. Arte  
thou called, being a seruaunt? Care thou  
not therfore, but also, if y<sup>e</sup> canste be made  
free, vse rather the same. **S J M.** Thou  
dost heare then, that he doth preferre free-  
dom and libertie, to seruitude & bondage  
and warneth that (if it may be done) we  
do seke it. **J S.** I heare that freedom and  
libertye

All y<sup>e</sup> boyngs  
of y<sup>e</sup> Anabap-  
tists do breath  
and sauour tu-  
mult & confu-  
sion of all  
thynges.



the rebell and subiect.

Libertie is to be wished for, and also (yfit may be done conveniently) to be embraced, but I do not heare, y it oughte to be desired & sought, by seditions, by tumultes, by euyl waies, by violence, bloude, & warres. For y apostles did euer vse such meanes, for to be made free, or to get the selues to libertie, therefore we muste abstayne also from them. If al things were done by our counsell, every houre tumultes and seditions, should be styxed up against the magistrate, for euery man (as soone as any thing should not come too passe, according to his luste, & inordinate desire) shuld begin an uprore & tumulte, & wold say: The magistrate is vngodly, he hath handled me agentst al right & equity shoulde not thus y chrystyan name be a cloke of tumults, inordinate affections, & of al confusion: &c. Truly thys thyng must be tried & proued by hands, and by strength, for wordes do not auaille wth those tyrantes. By and by, as soone as anye manne doth rebuke their tyrannye, and wycked factes, they ware hote and angrie, they threaten, they take, they caste intoo pryslon, they spoyle menne of their goodes, they banishe, they kill and

E. iiii.

murder

Liberti ought not to be sought by sedition and bloud shedding. If all thinges were done, as we would, every houre tumultes shoulde ryse.

The Libertins go about to make the Christian name, a cloke of tumultes & confusion.

Byrneles Anabap. ste

## A Dialogue betwene

minther the y are godly. This waile neyther godlynes, nor iustice, nor good men are seneto. Therfore this sore sickenes & diseale of y comon weale, can not be holpen, but by tumult & the swerd. y the vngodly may be utterly destroyed, & roted out of y earth. ¶ Q. That thing which to men seemeth impossible, before god is possible. Therfore, this high & waightry busines, & matter, ought to be committed to god, w most earnest & burning praiers, for he saith: Put oz remyt y vegaunce to me & I wil reueng oz requite. It is most sure y god doth neuer forsake, his electe, and y he doth neuer deny hys helpe vnto them that with a sincere heart, and trew faith do call vpon him. Luk. xiii. ¶ Q. But he doth helpe manye to late. ¶ A. To them y are godly in dede, nothinge doth seme to soone, nothinge to late, that the lorde god doth worke. They do receyue with a thankful heart, what so euer their merciful father doth geue, whether it be weale oz woo, they knowe that they are alwaies in the handes of their most bounteous father from the whiche, nothyng can take them awaie. They do commyt them selues altogether, to this most mercifull

God dothe  
neuer forsake  
hys electe.

To them that  
are godly, all  
thyngs y god  
doth, seme  
well oone.



the rebell and subiect:

risful father, yelding them selues whollye  
to his will. If or, they do remember y<sup>e</sup> say-  
ing of Peter, which saith: The lord know-  
eth how to deliuer y<sup>e</sup> godly from temp-  
tation, & how to kepe the vnrightheous to  
be punished in the day of iudgement. Al-  
so that saying of Dauid stuck in theyr  
minde: I neuer saue the righteous for  
sake. Finally y<sup>e</sup> golden sentence of Paul  
is neuer from their memory: God suffer-  
eth not vs to be tempted aboue y<sup>e</sup> we be  
able, to beare, & maketh a ioyful & prospe-  
rous ende wyth the temptation. Wyth-  
out doubt god doth alwaies deliuer his  
trew seruauntes, for eyther he doth illu-  
minate and lighten the heartes of the ty-  
rauntes & princes, that they shall fauoure  
his electe, as he dyd to Pharaon, toward  
Joseph, too Cyrus, toward y<sup>e</sup> Jewes, to  
Peres, toward Esdras, to Artaxerxes, to-  
ward Nehemiah, to Achabuerus, toward  
Nabodonosor, to Nabugodonosor, toward  
Daniel, that y<sup>e</sup> faithfull and godly might  
haue some respite. Or yf he be determined  
to utterly destroye the tyranes and vni-  
godly rulers, he begynneth that matter  
with so great, and so notable signes and  
tokens, that no man canne doubt of the

Marke these  
golde sayings  
and prynte  
them in thy  
mynd, who so  
uer thou be,  
y<sup>e</sup> art oppressed  
and so com-  
mitting thy  
self holly into  
the mercy of  
thyne heauē  
ly father, be-  
ware of deup-  
ly the tumult  
& insurrection

## A Dialogue betwene

good wyll of God, and alsoo he both al-  
 wayes atcheue and fynish the thyng he  
 hath begon, wyth a prosperous ende  
 Now yf any man both go about any de-  
 lyuerance, wythoute, or agaynste this  
 order, as though he had begonne or en-  
 terprysed that thyng, by the wyll and cō-  
 maundemente of God, he shall auayl no  
 more then Ismael dyd agaynst the Ba-  
 biloniens, in kyllyng Godolias. iiii. of  
 Kynges. xii. chapter. and Hieremye .xl.  
 chapter. But go to, we wyl byyng furth  
 out of the armorye and storehouse of the  
 scryptures, weyghtye examplis, where  
 by it shall be made manifeste and plaine  
 bothe by what meanes, god delyuereth  
 hys electe, and alsoo howe vnfortunate-  
 lye and unluckelye, they dyd speede, whi-  
 che dyd go aboute to delyuer theym sel-  
 ues by boldenes and tumulte agaynste  
 the wyll of God. The people of Israel  
 dydde lerne in Egipte, certayne hundred  
 yeaeres, beyng oppressed wyth sundrye  
 and dyuers labours, and greuouslye af-  
 flicted, belydes that, they were compel-  
 led too se howe theyr chyldren and infan-  
 tes, as loone as they were borne, were  
 drowned in the ryuer of Nilus. By and  
 by

Note this  
 dreadfull ex-  
 ample of Is-  
 mael, whyche  
 killing Godo-  
 lias, & Baby-  
 lonians des-  
 pite, dyd  
 byyng & reme-  
 nant of the  
 Israelites to  
 better confu-  
 syon.  
 All ye & are  
 oppressed let  
 neuer this  
 goodly hysto-  
 ry be from  
 your hert, and  
 then I truste  
 that ye shall  
 neuer haue  
 mynd to in-  
 surrection &  
 tumult, but  
 rather to call



the rebell and subiect.

by, as soone as they beganne too call to earnestley vpon  
the Lorde wyth a true heart, they were god for dely-  
uerance of the Lorde. For he dydde sende uerance.

Moses, whiche shoulde be a captayne  
and a deliuerer of the people. He dydde  
earye theym dreyne shoed thowghe the  
redde Sea, and dydde drowne Pharao,  
wyth all hys hoste and armye, in the bo-  
tome of the deepe. Exodus the fourtene  
Chapter. Saule, kynge of the Israelites,  
dyd kyll and murder the Prophetes of  
God, and persecuted the innocencie and  
ryghtuouse Dauid.

Dauid dothe notte  
reuenge hym selfe, nor put hym from  
hys kyngdome, but rather he flyeth him  
selfe, and when he had fallen twyse in-  
to hys handes, he spare hym, and dyd  
suffer hym too goo away unhurtte, or  
wythoute harme, sayinge: The Lorde  
be mercyfull vntoo mee, that I doo not  
that thyng too my Lorde, the anoynted  
of the Lord, that I should lay mine hand  
vpon him, for he is the anointed of y lord  
The Lorde lyueth, that excepte, the lorde  
dothe smyte hym, or hys daye be come  
that he dye, or he, goyng towarde too bat-  
tyle, do persyshe, the lorde be mercyfull

Oh most god  
ly Dauid, y  
we might  
haue grace in  
our troubles  
and affections  
and when we  
are most op-  
pressed, to en-  
sue & folowe  
thy steppes,  
god graunte,  
we maye.

unto

### A Dialogue betwene

unto me, y I do not lay mine hand vpon  
y anointed of y lord. i. of the kings xxij.  
At an other tyme, when Abisai did saye.  
The lord hath shutte vp to day thine ene-  
my into thine hands, now therfore wil I  
thrust him thorow w a spear to y ground  
once, & it shall be no nede of the seconde  
time, David sayde vnto Abisai: Doo not  
sley him. For who shal lay his hands vp  
on y anointed of the lord, & shall be unguil-  
tie? i. of the kings. xxi. cha. These wor-  
des, my Simon, being wel weighed and  
pondered, do teach vs, y we must not fo-  
low y blynd affection of our fleshe. For  
when the time was come y the lord had  
appointed, not David, but y lord him self  
did take Saul away fro the world, w the  
sword y he him self had sent, & dyd set vp  
David in y roial & kingly seat. The chyl-  
dren of Israel, haue bene many times af-  
flicted vnder tyrants & vngodly kynges,  
as we haue in the history of y iudges, no  
man did go about of his own head, or of  
his owne industry, to deliuer them. But  
y lord him self did deliuer them by Gede-  
on, Samson, Iephthe, & other like, who he  
him selfe had chosen to suche busineses.  
Who doth by sedition & tumult, inuade  
or



the rebell and subiect.

or come vpon the vngodly king Achab;  
when he doth set up ydols, & commaun-  
derh ynnocent & good man, Naboth, to  
be stoned to death, keeping neither ryght  
nor equitie, slaying the prophetes, perse-  
cuting Elias (tyl y the lord doth styre  
vp Eliseus, which at y commaundement  
of god doth anoint Jehu king, y he shuld  
take vengeance for y lord, of the vngod-  
ly .iiii. of the kinges. ix. r. So Iordab did  
vnto Achalia, so the king of the Assyrians  
did to Manasses. How long tyme did y  
Emperours of Rome, shede the christians  
bloud, yet notwithstanding no man goeth  
about to better it by tumult, til Constanti-  
nus Magnus did come. I coulde herse  
vnto the Thralibulus, a tyrant of y Athe-  
nienes, & William Tell, & Stouffaker, ty-  
rants of the Heluetians, but we wyll be  
content w the examples of the scripture.  
¶ I. Shal it then be alwaies lawfull to ty-  
rants to be vngodly, & that wout punish-  
ment: which of the words of Paul. Ro.  
xiii. Do take a cloke, a buckeler & shield  
of their own malice, wther y which they  
fraude & deceiue, they steale, they robbe,  
they slaye, they murder, & confounde all  
things, they euery foote slea y poore com-

### A Dialogue betwene

mons to the very bones, w new exacty-  
ons, cares, & subsidies, being in the mean  
season, given to riot, and outragious ex-  
celle, to drunkennes, to unlawful gaming  
to whoredome, and most uniuiste wares,  
and therewith committing moste detesta-  
ble dedes, and wyched factes agaynste  
god, and the common weale. But I wil  
shewe to the out of Iheremy. x. chap, p  
the people is punished of god, because p  
they thus suffer tyrauntes and vngodly  
prynces, to kyll and slea, without any pu-  
nishment. For after the. iij. plagues p he  
both rehearse there, he addeth by and by  
p cause, saying: And I wil deliuer the vp  
into the fury of al p kingdō of the earthe:  
p is to say: I wil styre up agaynste them  
the fury & rage of al the kingdoms of the  
earth, for Manasses sake, p sonne of Eze-  
chias, the kyng of Iuda, for all the wy-  
chednes p he hath done at Ierusalem. He  
in the. iij. of the kynges. xxi. chapt, what  
wychednes he did commit, if the Jewes  
had not suffered their kyng, thus without  
punishment, to be so wyched, they shuld  
not have bene so greuouslye plagued of  
god. It behoueth to pull oute the offen-  
ding eie, & to cast it away, likewise of the  
hand



the rebell and subiect.

hand and of the fore, **I** **Q** **I**. There be. **h**. questions. The firste is: whether the tyrante must be remoued from his roune or not? The seconde: howe, and by whō Therefore I do not deny, but that a wycked magystrate, must be put downe, but not the same way that thou wylte. Noo man ought to kyll hym, nor to styre up warre and sedition against him, we must go to worke, an other maner of way, the matter muste be attempted and assayed by lawful meanes, for god hath called vs in peace. **I**. **C**orinthians the seuenth chap the tyrant must be taken away (that do I not denye) for Samuel dothe depose Saule from hys offyce, and doth anoynt Dauid, kynge ouer the people of Israel. Joiada putteth furthe Athalia from the ruledome and maketh Joas a kynge. If then a kynge be made by the common assente of all the people, and begynneth too be wycked, let hym agayne be put downe wyth common assente of the people, excepte they wyll all be punysshed wyth hym. And yf he be chosen by y<sup>e</sup> consent & election of fewe princes, let y<sup>e</sup> people signifie & shew vnto them, y<sup>e</sup> wycked and

## A Dialogue betwene

and vngodly lyfe of thys kinge, & that it ought to be bozne or suffered no longer, let them be commaunded, that haue chosen him, to put him doune agayn. Now here

**What** the tyraunt wyll do do thys thyng, the tyraunt shall exercyse to them, that all kynde of crudelyte, handlyng them dare speake accordynge to hys inordynate luste, and against his wicked whome it shall please hym, he wyll slevehed tyrannye. and murther. But it is a gloryous thing

**It** is far better to be put to death for the defence of righteousnes, then assentyng unto vneyghteousnes, or dyssembling, to be afterwardees kylled of the vngodly and wicked. They that can not awaye wyth thys thyng, let them suffer and beare a vycyous and proude tyrante, and wyth hym, let them loke too receyue an excreame punysshemente. **Yet** notwithstanding, the hande of the lord is stretched furthe, and threateneth a plague. Finally, yf he hath innaded or come into the kyngdome, by anye other chaunce, as by strengthe, or by enherytance, we must beare hym, till the lord vouchsafe to delyner the oppressed, lest any commoty on and tumulte be styred

**What** we owe to do yf he be come to thys kyngdome by y sward, or by enherytance, we must beare hym, till the lord vouchsafe to delyner the oppressed, lest any commoty on and tumulte be styred

up



the rebell and subiect.

Up by us, for the kingdom of god is right-  
eousnes, peace, and gladnes in the holy  
ghost, Romay. xiii. There be then many  
waies, wherby tyrantes may be taken a-  
way and put downe, but we do wante a  
feruent study of righteousness, and of the  
truth, we do wante the feare of god, and  
devilish wickednes reigneth enteri where.  
For it could not be possible that a tirant  
burst do so muche, except there were mo  
wycked, by whom he should mainteyne  
and uphold his tyrannye. But first and  
formest, the prophetes, that is to say, the  
ministers of gods word, must be bold to  
rebuke the synnes and wycked factes of  
Princes & rulers: none ocher way more  
conuodious to overcome tyrantes can  
be, then if the preachers of the truth, do  
once determyne to dye, they muste put  
their bodies & lyues to iopardy. As Pe-  
ro, Domitianus, Maximianus, wyth o-  
ther, could not by murderinge and she-  
ding of blood, roote out and utterly de-  
stroye the doctrine of Christ, muche lesse  
shall these braynlesse and madde princes  
(yf we do stand up boldly) oppresse y<sup>e</sup> gos-  
pel and the truth. Therefore this is y<sup>e</sup> first  
and chiefest way, that y<sup>e</sup> ouerseers be not

which is the  
most conuod-  
ious way, to  
overcome ty-  
rantes.

This is not  
spoken in de-  
rogation of a-  
ny godlye

It is

bynd prince, or ruler

## A Dialogue betwene

The lawfull  
wayes and  
meanes to get  
our selues out  
of myserable  
oppressyon,

Why Jeroboam dyd not  
graunt y<sup>e</sup> peti-  
tyon of y<sup>e</sup> peo-  
ple, wherfore  
he was utter-  
ly forsaken of  
ten trybes.

Whynde, that the dogges be not dombe, & they put them selues a wall betwixte the synnes of the people, and god, that they amend vp the broken hedge. The second that we do always, and without ceassing praye vnto god, whych in his wrath and indignation, maketh the hypocrytes too reigne, for our synnes. Finally, and last of all, that we chyrst for ryghteousnes, that we amend our liues, and chaunge our cōdytyons. For yf we be godly, and righteous, it is impossible, that a tyrante do reigne longe. **S<sup>r</sup> I<sup>r</sup>.** All Israel, after y<sup>e</sup> death of Salomon, did swarue awaye, & forsake Jeroboam, because he oppressed them to muche, & that of their own head, in, of the kynges, and. xiii. chapter. **I<sup>r</sup>.** Why, doest thou not reade, that, whiche foloweth: And the kinge did not graunt the people their petytyon, because y<sup>e</sup> god hath forsaken hym, y<sup>e</sup> he might, or should perfourme hys word, that he had spoken in the handes of Achias the Silonite, to Hieroboam, the sonne of Nabate. Thou canst not proue by this, that it is lawfull for any man to make insurrection of hys own head, agaynst tyrants, or euil rulers. **S<sup>r</sup> I<sup>r</sup>.** I feare, least thys doctrine wyll  
make



the rebell and subiect.

make men sluggish, negligent, & dastards  
that if at any tyme, the lord doth sende a  
deliuerer, they wyl be in doubt, of the wil  
of the lord. ¶ Care for other thyngs  
when þe lord doth begin and go about so  
hygh thyngs, he calleth not sluggish & da  
stards, and negligent persons: he getteth  
wisdom, confidence & boldnes, he getteth  
lustynes of courage, and strength, & brin  
geth all thynges to the appoynted ende.  
Which thing we may se in Moyses, Se  
deon, and other. The godly man, doth di  
recte al thynges to peace, vnitie, and con  
cord. Again, he knoweth that the people  
is pmissid, if prynces do rule & gouerne  
wickedly. These thynges do make a godly  
and faithful man, heauy, & ful of thought  
and kyndell him with a certain studye of  
godlynes, these thynges do make him to  
beware, and circumspect, not temerouse  
rash, and ouer bold, these thynges do con  
straine him to pray earnestly to god, and  
to thinke both day and night, vpon the  
amendement and redressle of those thyngs  
that are done and comitted against god.  
Then god doth open the waies, wherby  
the desyres of the godly may be fulfilled  
nor doth forsake the, that put their truste

Whē god wil  
put doune ty  
raintes, he  
doth alwayes  
styre vp men  
meete for the  
purpose.

The sollicitud  
and care of a  
godly man.

## A Dialogue betwene

and confidence in hym, no: yet dothe repulse or put them backe, that cry and call vpon him. **S. J. M.** When the tyrant seeth, that he maye do al thinges, without punishment, he euery day wareth worse, and more hygh minded. **J. S. I.** What so euer he seeth, let hym be sure, that an vtter destruction doth hang ouer him, if he wyl continue syl in his wickednes. For no mā did euer escape wout punishment that dyd misuse y long suffraunce of god. **S. J.** Why doo ye then euery where depredicate and lay, that they are like vnto Judas the Gaulonite, and not christians that wil not obey the magistrates and rulers? **J. S. I.** Because that no godly man doth resist the magistrate. For such y the apostles do warne & byd us to obey heathenish magistrates, who doth not se, y it is an unfittely thynge for a christian, to shew him selfe disobedient to a chystyan magistrate? **S. J. M.** That were wel sayd yf we had a chystyan Magistrate. **J. S. I.** I do cal him a chystian magistrate, whiche is baptyzed in Christe Iesus, which belueth in Christ, doth confesse him, and heareth hys gospel, which he dothe also suffer to be preached among his subiects  
no:

Who soeuer  
doth misuse  
the longe  
suffraunce of  
god, shall not  
escape punishment.

No godly  
man doth resist  
the magistrate.

Who is to be  
called a Chy-  
styan magy-  
strate.



the rebell and subiect.

nor doth persecute it, withstandynge (as  
much as in him lyeth) wickednesse and  
iniquitie, or vnrightheousnes and punys-  
shing the euill doers, that do offeend open-  
ly, which doth bend al his care and study  
to this, that f<sup>r</sup> glory of god may increase,  
may be promoted and let forth, that men  
maye lyue godly, honestly, and quietly  
in the common weale. And (thanks be  
giuen to god) we do not want such now  
a daies, among the magistrates and high  
powers, which thynge, no man can per-  
swade to you. For ye thinke no man to  
be a chrystyan, excepte he doth cleaue too  
you, and receyue youre doctryne, and at  
length be baptized again by you, though  
all these things be altogether repugnant  
to chrystyan statutes, and publyke lawes.  
No tongue can expresse how bytter and  
venymouse, or poysoned raylynge, ye do  
here vomite and spue out against the ma-  
gistrate. S. J. These thynges neuer plea-  
sed me. I. S. J. But yet they are done of  
them. They do pyeke and gather certain  
bytter and greivous sayynges oute of the  
psalmes and prophetes, which afterwar-  
des being learned without booke, they do  
vomite againste the magystrates. These

J. iii.

thynges

The Tyber-  
tines & Ana-  
baptistes,  
do thynke no  
man to be a  
Chrystyan, ex-  
cept he recey-  
ueth theyr  
doctryne and  
be baptized  
agayne.

## A Dialogue betwene

The scripture  
doth call the  
iudges and  
magistrates  
gods, because  
that they be  
here in the  
roune & stede  
of god, who  
soever then  
doth ryse o:  
rayle agaynst  
them, God  
shall punysh  
him extremly

things do please to stubburne & disobe:  
dient persons, where as gods word doth  
forbyd us to raile against the gods (for p  
holy scripture doth so cal the magistrats  
and iudges) Peter doth lively set theym  
furth, under the name of false prophetes,  
in his latter epistle, and.iii. chap. ¶ Citi:  
zins (say they) the magistrate is no chry:  
stian, but yet be obedient unto him. And  
thei their own selues will not be obedient  
unto him, in the leste thing of the world.  
What should I say? They go aboute to  
abolish and put downe all magistrates &  
high powers, that so they may do, what  
soever they list. Paul saith: If thou wilt  
not feare the hygh power, do that which  
is iuste, but they do feare the hygh power  
(for they go about to abolysh and put le  
downe) ergo, they wyll do that which is  
euill. They are then the felowes of Iu:  
das, the Saulonite, and of Siba, the son  
of Bocheri, whych both for their hygh  
treason, were worthely put to death. ¶ Of  
Judas the Galonit, se Iesephus, in the  
xiii. booke of antiquities, and first chap.  
Actes.v. chapter. He dyd styre sedition  
emonge the people, which he seducynge  
with hope of liberty, did perissh at length  
wyth



the rebell and subiect.  
wyth many. Of Siba thou shalt read, in  
the seconde of kynges, and .xx. Chapter.  
Suche sedytyous personnes, are in the  
scriptures, called the chyl dren of Be-  
lial. Therfore, my Symon, if thou  
wylt folow my counceyl, thou  
shalt leaue this false opi-  
nion, and afterwar-  
des stycke to  
the truth, and be obedient to  
the Magistrates, and iu-  
lers. **S** **M**. Thou  
hast well satisf-  
fied my mynd, therfore  
I wyll folowe thy  
counceyl.  
**F A R T H.**



Reg. Watson

William Sneyd

**Imprynted**

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**At Worcester in y<sup>e</sup> hygh  
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**They be also to sell at  
Shrewesbury.**

**Cum priuilegio ad imprimendum solum.**



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